THE SUMME & SUBSTANCE OF CHRISTIAN RELIGION,

Set downe in a Catechisticall way,

by H. J.

Printed at *London* by *W. Wilson*, and are to be sold by *Richard Thrale* at *Pauls* gate at the signe of the *Crosse-keyes*. 1647.

Christian Reader.

THis Orthodox Catechisme containing the summe and substance of Christian Religion printed by the Collector for the use of his own family & of some private friends, and it comming to my hands, and knowing that the publishing of it hath beene much desired by many Learned and sound Divines and others; I have made bold to committ it to the Presse for the publike good. I perswade my selfe it will be usefull and acceptable to those which shall duly peruse it. And therefore without further apologie, I present it to the world.

THE

The Sum and Substance of Christian Religion, set down in a Catechistiall way by H. J.

What Religion doe you profesſe?

The Christian, which is to know and acknowledge the onely true God, and Jesus Christ whom he hath sent.

How come you to this Knowledge? Job 22.22

By Gods workes, and his Word revealed. Jo. 6.68.

1. His Worke are, the creation and preservation of the World, & all things therein. Ro. 1.19. 20.

2. His Word is the Holy Scriptures of the Old and New Testament: containing the Law, and the Gospel: being a perfect Rule for all Christians for Doctrine and Life, to bring them to salvation. Eph. 17.8. 9.

What doe the Scriptures teach?

1. That there is a God, and this is proved by the Creation of the World, which could not bee framed of it selfe, but by some extraordinary power. Ro. 1.19. 20.

Zach. 12. 1 Act. 14. 17 2. By creating the Soule of man.
3. By the preservation and ordering of things created.

What doth Christian Religion teach concerning God?

God. 1. His Nature. 2. His Kingdome.

First, concerning his Nature, and being, that he is incomprehensible, flesh and blood cannot comprehend what he is, though by his attributes we may come to some knowledge of him.

What are his Attributes or properties.

Wisdome, Holinesse, Justice, Mercy, Power and the like, in all which he, and none else is absolutely perfect.

May God be seene?

Lu. 24. 39. No, because he is a spirit, which is a living substance without corruption, without body, flesh, or bones, invisible, not to be seene or felt.

How many Gods be there?

But one in essence or substance, yet distinguished into three persons, the Father, Son, and Holy Ghost. There's a Trinity of persons in the Unity of the God-head. And they are called persons, because they have proper things to distinguish them, and that not in nature, but in relation, and order.

How

How are they distinguished by order and relation?

1. The Father is of himselfe alone, and of no other, neither created, nor begotten, and is the first person in Trinity, having his being from none else, yet by communicating his essence from Eternity, hath begotten his only Son of himselfe.

2. The Sonne is of the Father alone, not made, nor created, but begotten: and hee is the second person in order, not in time, being begotten from all Eternity, before all times, by the Communication of the Fathers, essence or being.

3. The Holy Ghost is of the Father, and the Son, neither made, nor created, nor begotten, but proceeding from them. And hee is the third person in order, by communication of essence, Eternally proceeding from the Father, and the Son.

And these three persons in Trinity are co-essentiall, of the same being, or substance: co-equall, of the same power, wisedome and Majesty: coeternall, of the same time one with another, without beginning, without ending.

What proofes have you of the Trinity in the Old Testament? *Trinity.*

1. The Father is said, by his word to have made Gen. 1. 2. 3

made the World, the Holy Ghoſt working and maintaining them.

1 Sam. 23. 2. 2. The Spirit of the Lord ſpake by me, and his word by my Tongue.

Eſ. 42. 1. 3. Behold my ſervant whom I uphold, mine elect in whom my ſoule delighteth: I have put my Spirit upon him.

What out of the New Teſtament?

Mar. 3. 16 28. 19. 1. The Trinity appeared at Chriſts Baptiſme.

2. Wee are Baptized in the name of the Father, the Son, and the Holy Ghoſt.

Jo. 14. 16. 15. 26. 3. The Father and Son promiſe to ſend the Holy Ghoſt?

Luk. 1. 35. 4. They are all mentioned in the Angells ſalutation of the Virgin Mary.

Act. 2. 33. 5. And in Saint *Peters* ſpeech to the Jewes. So in 2 *Cor.* 13. 14. and *Gal.* 4. 6. and Tit. 3. 4, 5, 6.

What proofe have you of the unity?

Unity. 1 Jo. 5. 7. There are three that beare record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

Why are theſe being three, ſaid to bee but one?

They are one in being, eſſence, and ſubſtance, but three perſons diſtinct in ſubſiſtance.

As you may reade, 1 *Cor.* 12. 4. 5. *Deut.* 6. 4. *Mar.*

4 Mark. 12.32. 1 Cor. 8.4. 5.6.

Of Gods Kingdome.

What is meant by that?

His dominion and rule over all his Creatures, whereby he governeth all things, according to his owne will, power, and wisdome, by his owne powerfull Spirit, to his owne glory. Ro. 11.36. Pſ. 97.6. Eſa. 48.11. Eph. 1. 12.14 Ro. 11.34. & Eph. 1.11.

Gods Kingdome Eſ. 9.7. 40. 13. Dan. 2.44. Pſ. 99. 1. & 115. 3.

And this he doth by decree from all Eternity, it being unſearchable and immutable.

Ro. 11.32. Eph. 1.4. Pſ. 33.6.7, &c. 146. 6. 7. Jer. 10.12.

What are we to conſider in Gods Decree?

The Decree it ſelfe, & the executing of it.

What is the Decree it ſelfe?

It is an action of God by which from all eternity hath determined all things to bee done neceſſarily, yet freely according to his owne will.

How is this Decree executed?

1. By creating all thing.
2. By Providence.

What was the firſt thing that was Created?

The world with all things in it, and they were made of nothing, by all the perſons in Trinity, in ſixe dayes, and ſixe nights, the laſt worke of the Creation, being Man.

What parts doth man conſiſt of?

1. Of a Body, which was made of the duſt of the earth, which at death ſhall returne to

Gen. 2. 7. Eccl. 12.7

2. Of a Soule, which was made of a Spirituall substance, breathed by God into the Body, to give it life, and is immortall, as appeareth Eith 12.7. Luc. 23.46. Act. 7.59. Luc. 23.43. Mat. 10.28. Psal. 49.15. Mat. 22.32. Rev. 6.9. and 7.9.

What is Gods providence?

Providence.

1. It is a temporary action of God, whereby he moveth and directeth all things, after the Counsell of his owne will, to their proper ends, suffering, and directing them, and effectually disposing them to good ends, Eph. 1.11. Ro. 11.36. Zech. 4.10. Psal. 135.6. Jer. 23.23. Col. 3.11. Psal. 139.2. and 119.91.

How is Gods providence seene in man?

1. Partly by preserving his life on earth, during the time allotted by God himselfe. Act. 17.28 Psal. 36.6.

2. Partly by propagating his kinde to the Worlds end, by propagation and generation. Gen. 1.28. Eccl. 1.4.

How was man Created?

After the Image of God, in the state of innocency, without sin, being left to himselfe, to stand or fall.

How did he loose this?

Adams fall

By *Adams* transgressing the Covenant, which hee made with God, by eating the forbidden fruit.

How came he to fall?

1. By

1 By Gods permission, not by [illegible] Orig.
by evill into him, or by taking from him
any ability to good.

2 By suffering Satan to assaile him.

3 By leaving him to the liberty and mu-
tability of his own will, and not hindering
his fall by supply of further grace.

What followed upon this transgression to our first Parents? Curse.

1 Guilt of conscience, and horror for it.

2 Shame of face upon nakednes of body.

3 Feare, and flying from Gods presence.

4 The Curse of the earth.

5 Labour, even to the sweat of brows.

6 Expulsion from Paradise, to live with beasts.

Did this estate end and determine with them?

No, their sin was the sin of all men, and we thereby became sinners, and guilty of eternall condemnation. They not only lost for themselves the Image and favour of God but deprived their posterity of that blessed estate. Rom. 5. 15. 16. &c.

For what reason was this?

1 *Adam* was not a private man in this act, but represented the person of all mankind, and as hee had received grace and strength for himselfe and all his posterity, so he lost the same for all. As we should have partaken

in

n his happines, if he had stood, so was his transgression, and misery ours.

2 All we that are descended from him by naturall generation, were all in his loynes, nd were a part of him when he fell, and so nned in him, and in him deserved Eternall ndemnation. As a Leprosie in the Parent, made the Childrens, and as the Children of a slave, are slaves to many generations, if they be not made free; and as a Traitor taints the blood of his issue, if not restored. So Ps. 51. 5. by their sin, by Gods just judgment, we are conceived in sin, and born in Iniquity.

What is sin?

Sinne. It is a breach and swerving from Gods
1 Joh. 3. 4. Law and Commandement, making the sin-
Gen. 4. 7. ner guilty before God, and lyable to the curse of the Law.

What sort of sins are there?

Ro. 5. 12. 1 Sin imputed, which is without us, and
1 Cor. 15. 22. this was our first Parents sin, & ours by imputation, both for transgression and guilt.

2 Sinne inherent within us, which is of two kindess.

Col. 3. 9. 1 That which defiles our nature, called
Gen. 6. 5. originall sin.
Esa 48. 8. 2 That which defiles our actions, called actuall sin.

What

What is originall sin? *Original.*

It is a sin, wherewith all that are naturally descended from *Adam*, are defiled, from their first conception, and it infecteth all the power and faculties of the Soule and body, making them slaves to sin, and being the principall cause of all other sins. And it consists not only in the deprivation of Justice, and absence of good, but also in a continuall presence of an evill principle, and wicked property, whereby we are all naturally inclined to all evill. Its called concupiscence. Ja. 1. 14. Rom. 7. 21. Rom. 7. 7.

What is actuall sin.

It is a breach of Gods Commandement, acted by us after the manner of *Adams* transgression, and it is committed either *Actuall.*

1 Inwardly, by evill thoughts of a mans own conceiving, or by the suggestion of the devill, or by evill motions and lusts, striving in the heart against the righteousnesse of the Law. Ro 5. 14. Gen. 6. 5. Mt. 15. 19. Joh. 13. 2. Acts 5. 3.

2 Outwardly, by evill words and deeds arising from those corrupt thoughes. Ez. 3. 8. Mt. 15. 19.

Are actuall sins of one sort?

No, for there are some sins of Omission, which is a breach of the Commandement, that biddeth: some of Commission, which is a breach of the Commandement, that forbiddeth.

And

And these are diverlly considered.

1 In regard of the object offended, some being directly against God, some against our neighbours, either publique or private, some against a mans own selfe.

2 In regard of the disposition followed: either as we partake with the sins of others, as when we wink at them, or conceal them, or when we further them, by consent, presence, or counsell, or when we provoke them to sin.

Esa. 6. 5. 1 Sam. 3. 13. Act. 7. 58. Rom. 1. 32. Mr. 6. 25.

3 Or when wee commit sin in our owne person.

What distinction is there of those sins?

1 Some are of ignorance, either out of an erring Conscience, which a man doth not either know or observe. Or of an affected ignorance, which encreaseth a fault.

1 Tim. 1. 15. Psa. 19. 12. 1 Cor. 8. 7.

2 Some are done of Knowledge.

What are the differences of sins of knowledge.

1 Some are of infirmity or tentation, for feare of evill, or hope of good.

Ro. 7. 19. Mt. 26. 69. 70.

2 Some are of presumption, obstinacy, and stubbornesse, which (without Gods grace) may in time proceede to wilfull malice against God and his truth; and the unpardonable sin against the Holy Ghost.

Psa. 19. 13. Eccl. 8. 11. Heb. 6. 4. 5. 6. 10. 29. Mr. 3. 29, 30.

What

What is the sin against the Holy Ghost. Sin against the Holy Ghost.

It is a malicious falling from, and resisting the Gospel, after enlightening, & a tast felt of it, manifested in outward action by some blasphemous oppugning the truth, of set hatred, because it is the truth. And it is so called, not because it is against the third Person in Trinity onely (for it is against all three) but because it is committed against the light of knowledg, with which the holy Ghost hath enlightned the offender, and that of set malice: for every one that sinneth against his knowledg, may be said to sin against the Holy Ghost, as *Ananias* and *Saphira* are said to doe. Infidels and Heathen doe not commit this sin, nor any that are ignorant, though maliciously they blaspheme the truth. *Peter*, though he denyed Christ, and cursed himselfe, did not commit this sin, because it was to save his life: nor *Paul*, because he did it of ignorance. But the Pharisees did, because they did it of set malice, knowing it was the truth.

Acts 5. 3.

Mt. 12. 31. Heb. 6. 6.

What punishment followeth this sin?

1 God hath said, it shal never be pardoned.

2 It must not be prayed for.

1 Jo. 5. 16.

3 It is the ordinary & first sin of the Devill, and therefore he is never to be received to mercy, nor any other that are guilty of it.

What

Punishmēt of sin.

What are the things that generally follow sin?

1 Guilt. 2 Punishment.

What is the guilt of sin?

Ro. 2. 15. 3. 9. Gal. 3. 10. It is the desert of sinne, whereby the sinner is lyable to punishment: and it hath this evill accompanying it, before the punishment, that it maketh the minde unquiet, in respect of the fear of punishment which hangeth over the head of the sinner.

What is the punishment?

Gen. 2. 17. Joh. 3. 18. Esa 64. 5, 6 Rom 6. 12. Gal. 3. 10. 2 It is the wages of sin, even the wrath and curse of God: a bodily and spirituall death, begun here, and accomplished in the life to come.

Cannot we satisfie Gods wrath for our sins?

2 Cor. 3. 5. No, for we daily runne into it, being by nature Children of wrath, and not able so much as to think a good thought, therefore unable to appease Gods infinite wrath against sin.

How then can wee bee restored to Gods favour?

Gal. 3. 21, 22. God himselfe hath found out the means, by a Covenant of grace, and this, by a Mediator, which is his meere mercy to us in Christ.

How

How is this brought to passe? *Redemption.*

The Father sent his Son to accomplish the worke of mans redemption, and both those persons in Trinity, send the Holy Ghost to worke saving grace in our hearts, and to apply unto our soules the holinesse purchased by the obedience of Jesus Christ, whereby the favour of God and eternal salvation is promised, together with the means thereof, which is Christ, and in him conversion, justification, and sanctification.

What is mans part in this Covenant? *Christ the Mediator.*

It being Gods free gift, nothing is required on his part, but the receiving the grace offered, which is done by faith in Christ, whence followeth new obedience, whereby the faithfull walke worthy of the grace received, and this is also by Gods grace. Jo. 1.2, &c. Act. 16.31.

Who is this Mediator between God and Man?

Jesus, the Son of the Virgin *Mary*, the promised *Messias*, *Christ*. Luc. 2.11. Mat. 1.21.

What doe the Scriptures teach concerning Christ our Mediator? 1 Tim. 2.5.

1 His person. 2 His office. Jo. 1.14.

1 His person, is the second in the Godhead, made Man, wherin are to be considered

1 The distinction of the two natures.

1 His divine, or God-head, which maketh the person. 2 His

1 Tim. 3. 16. Gal. 4. 4. Ro. 1. 3. 4. 9. 5.

2 His humane nature, or Manhood which hath its existence in the person of the Godhead, by which we believe that hee is both the Son of God, and the Son of Man.

What believe you concerning his God-head?

Jo. 1. 14. 3. 18. Heb. 7. 3.

That he is the only begotten Son of God the Father, his word, wildome, Character, and Image, begotten of his substance, before all Worlds: without Father, touching his manhood; and without Mother, according to his Godhead. God of God, light of light, very God of very God, begotten not made, God coessentiall, coeternall, and coequall with the Father, and the Holy Ghost.

Why is he called the onely begotten Sonne of God?

Jo. 1. 14. 3. 18. Hebr. 7. 3.

Because he is the alone Son of God by nature: for though others be the Sons of God by Creation, as *Adam*, and the Angels, and others by Adoption and Regeneration, as the Saints: yet none is his Son by naturall generation, but Christ Jesus, and that in regard of his God-head, not his Manhood.

How is hee said to bee conceived by the Holy Ghost.

Because the Holy Ghost by his incomprehensible power, wrought his conception supernaturally: not that any substance of the

Holy

Holy Ghoſt (which is indiviſible) came to his Generation, in the Wombe of the Virgin formed onely of her ſubſtance, ſhe continuing a pure Virgin.

How is his Godhead proved.

1. By divers places of Scripture, as *Eſa.* 7. 14. and 9. 6. and 25. 9. *Ioh.* 1. 1. and 20. 28. and *Rom.* 9. 5. 1 *Ioh.* 5. 20.

2. By his Miracles, eſpecially by raiſing himſelfe from death. Rom. 1. 4.

3. By the continuance and victory of the Goſpel, and that, not by carnall power or policy, but only by the power of his Spirit, and patient ſuffering of his Saints. Act. 5. 39. Zac. 4. 6. Ro. 12. 11

Why was it requiſite our Saviour ſhould be God?

1 Becauſe none could ſatisfie for ſin, nor be a ſaviour of ſoules but God. *Chriſt God* Pſal. 49. 7. 1 Th. 1. 10

2 Becauſe our ſins procured the infinite wrath of God, the Satisfaction for them muſt bee infinitely meritorious to appeaſe that wrath, which none but God could doe.

3 No creature was able to overcome the enemies of our Salvation, the Devill, Hell, Death and Damnation. Ro. 1. 4. Heb. 2. 14.

4 None but God was able by his ſatisfaction to raiſe us from the death of ſin, and give us eternall life.

5 None but God could give us the holy spirit, and by it seale the graces of it to our soules, and renew our corrupt nature.

Christ, man.

Being God before all worlds, how came he to be Man?

By taking to himselfe a true body, and a reasonable soul, by being born of the Virgin *Mary*, and conceived by the holy ghost, whereby he became true man, like to us in all things, except sin, and this appeareth by many testimonies of Scripture, *Heb.* 1. 6. *Ja.* 1. 14. *Matth.* 1. 18. 9. 27. *Gen.* 3. 15. *Heb.* 2. 17. 1 *Tim.* 2. 5. 1 *Pet.* 3. 18. *Io.* 4. 6. 7. *Lu.* 31. *Heb.* 2. 9. 14. 15.

Why was our Saviour to be Man?

1 Because he was to suffer & dye for our sins, which God could not do.

Rom. 8. 3. 1 Cor. 15. 21. Heb. 2. 14. &c.

2 To performe obedience to the Law, which in his Godhead he could not.

3 To satisfie Gods justice in the same nature, by which it was offended.

Heb. 4. 14. 15. 16.

4 For our comfort, in having accesse to the throne of grace, in our necessities, having such a high Priest, as was tempted like us, and was acquainted with our infirmities in his own person.

5 That as we must be saved by our own nature, so sanctified by one of our own nature.

An

Are his natures ſeparated? *His na-*
ture.

No, for though they be diſtinguiſhed in ſubſtance, properties, and actions, yet they were inſeparably joyned in the firſt moment the holy Virgin conceived, by aſſuming the humane nature into the perſon of the ſon of God, and in that perſon, uniting it to the Godhead, ſo making one Chriſt, God, and Man, as we ſee that one tree being ſet into another, groweth into the ſtocke thereof, and becommeth one tree, though there be two natures, or kinde of fruit ſtill remaining. Jo. 1. 14. Heb. 2. 16. Mar. 1. 23.

Hitherto of Chriſts perſon, what is his Office? *Chriſts office.*

To be alone the Mediator, Interceſſor, and Advocate betwixt God and man, to reconcile us to God, and to work our ſalvation. And he is called Jeſus, a ſaviour, becauſe he came to ſave his people from their ſinnes, and Chriſt which was anointed, becauſe he was anoynted of God with all gifts and graces of the holy ſpirit to bee a Prophet, Prieſt, and King, for all his people, and ſo for me. 1 Tim. 2. 5. Heb. 9. 15. Jo. 14. 6. Mt. 1. 11. Eſa. 61. 1. &c. Act. 4. 26 Luke 4. 18. Heb. 1. 9.

1 His Prieſthood was the firſt part of his Mediation, conſiſting of two parts. *Prieſthood*

1 His ſatisfaction, for the ſin of Man.

1 By performing that obedience, which we did owe.

 2 By

2 By ſuffering that puniſhment, which was due to our ſinnes.

Sufferings *VVhat are the parts of Chriſts ſatisfaction by his obedience?*

Phil. 2.8. 1 His ſufferings.

1 Per. 2.24. 2 His perfect righteouſneſſe.

Iob 33.24. By the firſt he was to merit forgivenes of ſins to us, by the ſecond righteouſnes: both which are neceſſarily required for our juſtification.

How did he ſatisfie by his ſufferings?

In Soule. 1 In ſoule, by drinking the full cup of Gods wrath, by which he felt unſpeakeable vexations, greifes, troubles, feares of mind, feeling as it were the pangs of Hell.

In Body. 2 In body, by ſcourging, ſpitting, buffeting (as is recorded in the ſtory of his paſſion) and laſtly death, and that the moſt reproachfull, and ignominious death of the Croſſe.

His burial *VVhy would he be buried?*

Mt. 27.59 1 To ſhew the certainty of his death.

Act. 2.14. 1 Cor. 15. 55. 2 To looſen in the grave the ſorrowes of death.

Deſcent into Hell *VVhat is meant by his diſcent into Hell?*

Ro 10.7. Not to the place of the damned, but that

Eph. 4.9. his ſoule went into heaven, and his body for

Act. 2.24. a ſeaſon, under the power of death.

Rom. 6.9.

VVhat

2 *What is the other part of his ſatisfaction?* *His righte ouſnes.*

His perfect righteouſnes, whereby he abſolutely fulfilled the whole law of God for us, who were not able to do it: ſo that he tooke away our unrighteouſneſſe, & freed us from the puniſhment due to us for ſin, and made us juſt, and Holy in Gods ſight, purchaſing eternall happines for us. Pſ. 40. 78. Rom. 3. 19 5. 19. 2 Cor. 5. 21 1. 1. 30. Ro. 8. 14. Gal. 4. 4. 5.

What is the ſecond part of Chriſts Prieſthood?

His interceſſion, which conſiſts of diverſe branches. *Interceſſion.*

1 In his continuall requeſt to God the Father for us, by vertue of his owne merits.

2 In freeing us from the accuſation of our adverſaries.

3 In teaching us by his ſpirit, to pray to God, and preſenting and making our prayers acceptable to him.

4 In covering our ſins by applying the vertue of his mediation.

What is his propheticall office? Prophet.

2 It conſiſts of divers particulars; of this general; That he communicates to Man that grace and Redemption which he hath purchaſed from his Father. Ro. 5. 15. &c. Jo. 5. 21. 17. 2.

1 By inſtructing his Church, and diſcovering the way to ſalvation, by his word, and Miniſtery. Luk. 4. 18. 19.

Esa. 61. 3, 4
Ps. 2. 6, 7.
Luk. 4. 18.
Mt. 17. 5.
Heb. 3. 1, 2

2 By declaring the whole will of his Father to us, and expounding the same.

3 By causing us to understand and believe it.

4 By purging his Church from errors.

3 *What is his Kingly Office.*

King.
Ps. 110. 1.
Eze. 34. 24
Es. 9. 7.
Luke 1. 32, 33.

It is the exercise of that power given him by God over all, for the spirituall government and salvation of his elect, and for the destruction of his and their enemies.

How doth he shew himselfe to be a King?

Acts 10. 39
Eph. 4. 8.

1 By that power which he shewed in vanquishing death and hell: in quickning his dead body, and ascending into heaven.

2 In gathering his people to him, which he had formerly redeemed.

1 Cor. 15. 25.
Esa 6. 9. 30 21.
Mt. 25. 24 31. 33, 34.

3 In ruling and defending them, and applying those blessings to them, which he purchased for them.

4 In governing his Church in this world by prescribing Lawes to it, inspiring his servants by the power of his spirit according to his word.

5 by his last judgement in the World to come.

Having

Having shewed that which concerneth the Mediator of the New Testament, what are we to consider in the condition of mankinde which hold by him.

1 The participation of the grace of Christ, and the benefits of the Gospell.

2 The meanes which God hath ordained for the offering and effecting of the same.

To whom doth God reveale, and apply the Covenant of grace?

1 Not to the world, but to his Church, called out of the world; not to the reprobate, but to the elect: Jo. 14. 22. 17. 9. Mt. 11. 25 1 Cor. 2. 8. &c.

What is the Church of Christ? *The Church.*

A company of men & women called out of the world, to beleeve and live in Christ, and indued accordingly with spiritual graces for the service of God. Gal. 3. 26, &c. Jo. 1. 12. 17. 14. Eph. 2. 10. 1 Tim. 3. 15. Tit. 2. 14.

Or rather, the whole number of Gods elect, which are admitted into fellowship with Christ Jesus.

Doe you beleeve in the Catholike Church? *Catholike*

No, I beleeve there is a Catholique Church (though not alwayes to be seene with mans eyes) and that God hath a certaine number of his chosen children, which he calls and gathers to himself, that Christ hath such a flock selected out of all nations, ages, and conditions of men, and that my Eph. 5. 23. Jo. 10. 16. Gal. 3. 28. Rev. 7. 9. 17.

selfe am one of that company. I beleeve there is a Catholique Church, not in the Catholique Church.

Holy.

Why is this Church called Holy:

Rev. 7. 14. Eph. 5. 26. 27. Col. 1. 21. 22.

Because she hath washed her robes, in the blood of the Lamb, and being cleansed and sanctified with the washing of water by the word, is presented and accepted as holy before God; for though the Church on earth be in it selfe sinfull, yet in Christ the head, it is holy.

Cor. 1. 22. 23.

What is meant by Catholike?

Eph. 4. 4. &c. Col. 2. 9.

The universall company of the elect, that ever were, are, or shall be gathered together in one body, knit together in one faith, under one head Christ Jesus; part whereof are already in heaven, triumphant, part yet one earth, militant.

Triumphant.

What doe you call the Church Triumphant, and wherefore?

Heb. 12. 23 Rev. 7. 14. 16.

The blessed company of those that have entred into their Masters joy, and having ended their pilgrimage and labours here on earth, triumph over their enemies, the World, death, and damnation, continually giving praise and thanks to God.

Militant.

What is the Church Militant?

It is the society of those, that being scattered through all parts of the World, are by one

profession of one faith in Christ conjoyn[ed] 1 Cor. 1. 3.
to him, to fight under his banner again[st] 1 Ma. 1. 18.
their enemies, the World, the flesh and the Ro. 8. 29.
devill. In which respect, the true militant 1 Pet. 1. 4.
Church is both visible, and invisible, the e-
lect being not to be discerned from the re-
probates, till the last day.

What especiall priviledges have the true Members of the Catholique Church?

1 The Communion of Saints. Heb. 12. 22. 23.
2 Forgivenes of sins. Eph. 2. 19.
3 The resurrection of the body. Ro. 8. 33.
4 Life everlasting. 1 Cor. 15. 52.

And foure recorded by Saint *Paul*, in that golden sentence, Ye are of him in Christ Jesus, who of God is made unto us Wisedome and Righteousnes, Justification, and Redemption. Act. 24. 15. Ro. 6. 23. 1 Cor. 1. 30

1 The restoring of saving Wisedome which was lost, which is to be found in Gods Word, and to which we come by Christ: 1 Tim. 6. 16.

2 By this righteousnesse is meant our whole justification, which consisteth in remission of sinnes, and the imputation of Christs righteousnes.

3 Sanctification is fredome from the tyrany of sin, into the liberty of righteousnes begun here and increased daily, till Ro. 6. 14. Ps. 19. 14.

it

be perfected in the life to come.

4. Redemption is the happy state, which the Children of God shall have in the last day.

What other benefits have we by the Covenant of grace?

Communnion with Christ, and his whole Church, which we call the Communion of Saints, the fellowship with Christ the head, and all true Christians the members of his body.

Justification.

VVhat benefit have wee by the Communion with Christ?

Justification, and glorification.

VVhat is Justification?

It is the sentence of God, whereby he of his grace, for the righteousnesse of his Son, by God imputed to us, and by faith apprehended by us, doth free us from sinne and death, and account us righteous unto life; delivering us from the guilt and punishment of all our sins, and by the said imputation of Christs righteousnesse, wee are restored to a better righteousnesse then wee had before in *Adam*. Yet this Justification is not any inherent righteousnes in us, or performed by us, but a perfect righteousnesse in Christ, whereby he paid our debt.

Ro. 8. 30. 33. 1 Cor. 1. 30. 33. 1 Cor. 1. 30. Phil. 3. 9.

If

If Christ paid our debt, how are we freely justified by grace?

It is of grace that Christ was given to us, and that by his righteousnesse apprehended by faith, is accounted ours: so that Christ paying so deare a price for us, it was of his free grace, and a free grace from God the Father too, to accept that satisfaction from a surety which hee might have challenged from us, the principalls to the utmost farthing. Rom. 5. 1. 10. 10. Jer. 23. 6.

How is this justification applyed to us, and apprehended by us?

It is done on our part by Faith alone, working by love, and that not as a vertue inherent in us, but onely as an instrument or hand of the soule, held out to lay hold upon the Lord our righteousnesse. So that Faith justifieth only relatively in respect of the object which it fastneth on, to wit the righteousnesse of Cstrist, by which we are justified.

How many wayes is the word Faith taken in Scripture? Faith.

1 Sometimes for faithful dealing between men called fidelity. Mt. 3. 13. Act. 2. 10.

2 Sometimes for the faith, or fidelity of God towards men. 1 Pet. 5. 12 1 Tim. 5. 12.

3 For mans faith towards God, which

is

is here meant, and this is taken two wayes

1 For things to be beleeved, as the whole doctrine of Faith, or points of religion, as *Act.* 6.7. & 13.8. *Ro.* 1.5, & 3.31. & 12.3. 6. & 16.26. *Gal.* 1.12. & 3.2. & 5.23. 1. *Tim.* 1.2. & 4.1 &. *Jude.* 3.

Rom. 10.7 2 For the action apprehending or beleiving the same, *viz.* that worke of God in man, whereby he gives assent and credit to God in his word, and applyeth that, which any way concernes him in particular, how generall soever it be: and this faith is set out by two names.

Heb. 11.1. 1 The substance of things hoped for: things that yet are not, Faith makes them to have a being as if they were already.

2 The evidence of things not seen: by which is meant, that Faith makes a cleare demonstration (as through a perspective glasse) of things a farre off, and yet not visible, as if they were neer at hand.

How many kinds of Faith are there?

In generall two.

1 The common faith to all, which all men have, or may have.

2. That which none hath or can have, but the Elect, it being proper only to them. 2. *Th.* 3.2, *Rom.* 11.32. *Tit.* 1.1. 2. *Cor.* 13.5.

Of

Of the Common Faith there are two sorts. *Historicall*

1 Historicall, which is a knowledge and persuasion of the truth of Gods Word, concerning the letter and story of it, as that there is one God only, and in that God a Trinity and Unity; that Jesus Christ is the Saviour of the World, &c.

2 Temporary, which is a joyfull entertaining of the promises of the Gospell, with some seeming confidence, yet (being not rooted) lasteth but for a time, and comes to nothing. *Temporary.* Mr. 13. 20 21. Luk. 8. 13. 14.

What faith is it which is called extraordinary? *Miraculous.*

It is the Faith of Miracles, which is a cleaving to some speciall and singular promise, either for some extraordinary act, or for receiving some outward good, in an extraordinary manner. 1 Cor. 13. 2. Mr. 21. 2. 7. 22. Mr. 9. 3. Act. 14. 9.

By this faith *Iudas* might worke miracles, as the other Disciples might, and by it many might be healed by our Saviour in their bodies, who were not healed in their Soules.

What is the true saveing and justifying faith proper only to the elect? *Justifying*

It's such a firme assent of the mind to the truth of the Word, as flowes into the heart, and

and causeth the soule to embrace it as good, and to build its eternall happines on it. The generall object whereof, is the whole trueth of God revealed, but the speciall object of it, is, the promise of remission of sins, by our Lord Jesus.

And this justifying Faith may be considered two wayes.

Eph. 2. 8. Phil. 1. 29. Eph. 1. 19. Joh. 6. 45. Mr. 16. 13.

1 Either as God workes it in mans heart, by enabling him to beleeve, Faith being Gods guift, and by his power raysing mans heart to it by enlightning the understanding to see the truth, and the rich offers of grace in our Lord Jesus.

Ezec. 36. 26.

2 By enabling the will to embrace them.

Joh. 6. 44.

3 As mans heart workes by it to God again. In which respect, man is said to believe, yet this is by Gods enabling him to believe, and causing man to come to him, so that justifying Faith consists, in having a minde to know Christ, and a will to rest upon him. And this is sure, that whosoever relyeth upon Christ the Saviour of the World for justification and pardon, Gods Word saith, that he by so doing is actually justified and pardoned.

What are the Concomitants of justification?

Ro. 5. 10. Eph. 2. 12, 13. 1 Joh. 1. 3. Heb. 12. 22

1 Reconciliation, whereby wee that were enemies to God, are made his friends: we that

that were rebels are received into favour: and wee that were aliens from God, are brought neere through Christ.

2 Adoption which is our priviledge to be sonnes of God, derived to us from Christ, who by his incarnation became our brother, that by him God might bring many sonnes and daughters unto glory. Joh. 1. 12. Ephe. 1. 9. Heb. 2. 10.

What benefits have we by adoption?

1 Some privative freedome from grievances, as from the slavery of sin, from condemnation: from servile feares and terrors: from the curse and condemning power of the Law Ceremoniall & Morall; freed from the rigorous exaction of the work of it, but not from the doctrine of holines in it; not from service, but from slavery. Ro. 6. 14. 8. 1. 15.

2 Some positive. As free accesse to the throne of grace by prayer. An interest in Gods particular, and speciall providence. A free and sanctified use of Gods creatures restored, which was forfeited in *Adam*. Gal. 4. 6. Ro. 8. 15. 2 Cor. 6. 3. Ro. 8. 28. 32.

What is the other benefit which Christians receive by their Communion with Christ?

Glorification and sanctification, which is the renewing of our nature according to the Image of God, in righteousnes, and true holines, which is begun in this life and called *Glorification.*

led ſanctification, and perfected in the life to come which is called glory.

Sanctification.

How farre is our nature renewed in this life by ſanctification?

1 Th. 5. 23 Ro. 12. 1. The whole nature (though not wholly) is renewed, The underſtanding enlightned the will rectified, the affections regulated, and the outward man reformed, and this by the powerfull operation of the Spirit of God, who having begunne a good work in us will perfect it unto the day of the Lord.

Jo. 13. 6. Pſ. 51. 10. Eze. 36. 26

What are the parts of it?

Ro. 6. 6. 7. 1. Mortification or dying unto ſin, and thereby freedome from the Dominion thereof, by the death of Chriſt.

2. Uivification, or quickning unto newnes of life, by the power of the reſurrection of Chriſt. In regard whereof it is called alſo, our firſt reſurrection. The rule and ſquare thereof, being the whole holy Word of God, as containing that will of his, which is even our ſanctification. And this word of God is, both the Law and the Goſpel, the old Teſtament, and the New.

Rev. 26. Jo. 17. 17. Pſ. 119. 9. Ro. 12. 1. 1 Th. 3. 3. &c.

How is the Goſpel a rule of obedience being the rule of Faith?

As the Law requireth obedience, ſo the Goſpel directeth the faithfull to performe it, only with difference.

1 Tim. 1. 9. 10. 11.

1 Of

1 Of the manner: the law propounding God to be worshipped by us in himselfe, as our Creator: the Gospell, in Christ, as our Saviour. Jo. 5. 23. 14. 1.

2 Of the end: the law requiring all duties, as for the procurement of our owne salvation: the Gospell in way of thankefulnes, for salvation in Christ, already bestowed. 1 Thes. 5. 18.

3 Of the effect: the law requiring obedience, but vouchsafing no assistance (supposing man in the state of Creation) the Gospell both offering and conferring grace to the regenerate, in that which it requireth. Yet as the law saveth not without the Gospell, so the gospell saveth not without the law. Ro. 10. 5. 6 8.

What is that law which with the direction of the Gospell, is the rule of Sanctification. *The Law.*

The Morall, or law of Nature, engraven by God himselfe first, in the heart of man in his Creation, and after, in tables of stone in the dayes of *Moses*, and published and committed to the Church for al ages, as the royall law, for obedience to God our King. Jam. 2. 8.

Did God give no other law but the Morall? *Ceremoniall.*

Yes. 1 The Ceremoniall, which was a

Heb. 10. 1, &c. direction in outward worship, shadowing the grace of the Gospel, the substance whereof being now exhibited, those shadowes are utterly abolished, by the death of Christ.

2 The Judiciall, wherein God appointed a form of pilitique and civill government of the Jews Common-wealth, which is determined with the dissolution of that state, except only in the generall equity and substance.

Morall. *What is the Morall Law?*

Deu. 5. 32. 12, 32. Gal. 10, &c. Jam. 2. 8. That which commandeth the perfection of godlines and righteousnes, and directeth us in our duties to God and man, from the burden whereof, (which exacteth in our owne persons perfect obedience, and from the curse of that law due to disobedience) we are delivered by Christ, but from the Commandement, as a rule of life, wee are not freed.

The two Tables. *How many Commandements are there in the Law?*

Deu. 4. 13. 10. 1. 4. Mt. 22. Two, and they are divided into two Tables, which Christ calleth the two great Commandements.

1 The first containing our duty to God, in the four first.

2 The second our duty to man in the last fixe.

1 The

1 The ſumme of the firſt is, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy mind. Deut. 6.5. Mt. 22.37 38. Luke 10. 27.

2 The ſum of the ſecond is, Thou ſhalt love thy neighbour as thy ſelfe. Luke 19. 19. Mt. 22.39

And the ſumme of both, is love. 1 Joh. 5. 2. 1 Tim. 4.5

How are the Commandements of the firſt Table divided?

They either reſpect the roote of Gods worſhip as the firſt: or the branch, as the three following: the firſt having its reaſon going before, the other three after. *The Decalogue.*

Why is the reaſon of the firſt ſet before?

Becauſe it ſerves not only for a reaſon of this Commandement, but as a preface to al the ten, and hath reference to them all.

Which is the Preface?

I am the Lord thy God which brought thee out of the land of Egypt, and out of the houſe of bondage. *Preface.*

What ground of obedience is laid in this reaſon?

That this law is to be obeyed, becauſe it proceedeth from him, who is not only the Lord our Maker, but alſo our God, and Saviour. Pſ. 100. 3. 36. 6. 1 Tim. 4. 10.

How doth this belong to us, which are no Israelites?

Though we be not *Israel* in name, or according to the flesh, yet we are the true *Israel* of God, according to the Spirit & promise: and it figureth the spirituall deliverance from Satan by Christ, and therefore belongeth no lesse, (if not more) to us, then to them.

1 Commandement. *What are the words of the first Commandement?*

Thou shalt have no other Gods before me, *Exod.* 20.3.

What is the scope of this Commandement?

Mt. 22. 33 1 That this *Jehovah*, one in substance, and three in persons, the creator and governour of all things, and the redeemer of his people, is to be received for the only true God, in all the powers of our soule.

Ps. 23. 26. Deut. 5. 29 Jer. 17. 10. 2 That the inward and spirituall worship of the heart (which is the ground of the outward) is to be given to him, & none other, and that without hypocrisie, as to be done before him, who searcheth and knoweth the heart.

What is forbidden in this Commandement?

Rom. 8. 7. Originall Corruption, so far forth as it is the fountain of all impiety against God, with all the streams thereof.

What

What is required in it?

That wee set up, and sanctifie the Lord God in our hearts, yielding to him in Christ, that inward and spirituall worship, which is due to his Majesty, which consists in knowing him in himselfe, his attributes, and workes, and in adhering and cleaving to him, In perswasion of Gods love to us, and in our love to him. Esa. 8. 13. Deut. 11. 22. Ios. 23. 8. Act. 11. 23

What are the particulars of this Commandement?

1 The having of a God, and therein we consider Religion. *Religion.*

2 The having of one only God, and no more, and herein Unity.

3 The having of the true God, and no other for our God, and herein truth.

What is it to have a God?

To know him, to worship him, to depend wholy upon him, and to yeild absolute obedience to his will.

To know him as he hath revealed himself in his words, works, and Attributes.

To have faith in believing what is written in his word of him, and to apply our selves to his good Promises.

To serve him with a perfect heart, and willing mind, in a holy conversation, and to put our whole confidence in him patiently

ly expecting his good pleasure in all things and meekly endure his correction.

To feare him for his power and justice, and doe nothing but for his glory.

To reverence his Majesty, and serve him with an humble and reverend deportment.

To be thankfull to him, and praise him for his benefits.

To joy in God, and rejoyce to see him honoured, and to have spirituall grief and indignation at all offences against his honour.

2 *What is required in the second branch of this Commandement?*

Unity in Religion. Unity in Religion, wee must have one God, and no more, and to attain to this unity, we must have four principall gifts.

1 An upright and single heart, ready to imbrace true Religion, and none other.

2 Constancy & continuance in the truth.

3 Godly courage to stand to the truth against the enemies of it.

4 A holy zeale of the glory of God.

Who are said to have other Gods?

1 They that commit inward Idolatry in their heart, instead of God.

Ezek. 14.3 1 Ioh. 18.11. Ps. 62.10. 2 They that sinfully confide in the creatures or themselves.

3 They that ascribe the glory of any good

good thing to themselves, or the Creature, more then to God. Joh. 17. 5. 2 Chr. 16. 12.

4 They that seek help from the Devil, by witches or the like.

5 They that sinfully feare other things, more then God.

3 *What is required in the last branch of this Commandement?*

True Religion, because we are commanded to have the true God, and none other for our God. *True religion.*

How shall we come to the true Religion?

1 By labouring earnestly to find out the truth.

2 We must examine by the word, whether it be the truth which we have found.

3 When wee by tryall have found the truth, we must rest in it.

By what meanes shall wee come to the knowledge of God?

1 By Prayer. 2 By a simple heart desirous of knowledge, without curiosity to know more then God would have us know. 3. By hearing & reading the word, and holy writings. 4 By meditating on the word, and conference with others. 5 By diligence and delight in hearing and remembring what we learne, and practising it. 6 By meditating on Gods creatures.

2 Commandement.

The second Commandement.

What doe you consider in this Commandement?

1 The Injunction.

2 The reasons to strengthen the same.

What are the words of the Injunction?

Thou shalt not make to thy selfe any graven Image, &c.

2 The words of the reason are, *For I the Lord thy God am a jealous God, &c.*

What is the scope of this Commandement?

Deut. 12. 32. To bind all men to that solemn form of religious worship, which God in his word prescribeth, and to serve him according to his will, and not our own fancies, or will-worship.

What is the main prohibition in it?

1 That we make no Image for worship.

2 That we worship it not when it is made.

In the first are included, all private mens inventions in Gods service, new Sacraments new Ministery, prayers, fastings, or vowes, to serve him with all.

In the second, the use and practise of such inventions, and the abuse of things lawfully commanded.

What is generally required in it?

To worship and serve God in that holy manner, which he in his word requireth.

1 By

1 By using al holy exercises of religion, publique and private, which he commandeth.

2 By performing them with reverence & diligence to Gods glory, and our owne good; and this we are to doe in body and soule both, because God made both.

3 By preparing our selves, and considering what we goe about, and in disposing of our mind in the action it selfe.

What are the parts of Gods worship?

1 Prayer, publique and private. *Prayer.*

2 Reading, hearing, meditating upon, and practising his word.

3 Due administring and receiving the Sacraments.

4 Meditating upon the Creatures, and praising God for them.

What are the parts of prayer Ordinary. *Ordinary.*

1 Confession, which is a sacrifice of a broken heart, and wounded soule, having a true sense of our sins.

2 Petition, for things we need, and in that to have a sense of our wants, and confidence in Gods promises.

3 Thanksgiving for benefits received, wherin we are to consider the greatnes of them. *Extraordinary.*

What lesse ordinary?

1 Fasts publique and private, for preventing or taking away Gods judgements.

2 Solemn

2 Solemne thanksgivings for spirituall & temporall blessings.

3 Making and performing holy vows to God.

What outward things accompany Gods worship?

1 Ecclesiasticall Ceremonies, for Order and Decency, and these are left to the discretion of the Church.

2 Comely and reverend gestures of the body, as kneeling, lifting up the eyes and hands to Heaven, silence, &c.

2 *What is required in the second branch of this Commandement?*

That all religious worship and reverence be given to God alone, and not imparted to any other.

Who are guilty of the breach of this branch?

1 Practisers of all divellish Arts, & such as seeke after them, *Lev.* 20. 6, 7. *Deut.* 18. 10, 11. *Isa.* 8. 19. 20. 1 *Sam.* 28. 7. 1 *Chron.* 19. 13, 14.

2 They that worship things that are not God, as the Sun, Moone, Angels, Saints, Reliques, Images and the like, *Deut.* 4. 17. 19. *Col.* 2. 18. *Revel.* 19. 10. 22. 8, 9. *Acts* 10. 25, 26.

3 Such as countenance them, or do any thing that may tend to the promoting of Idolatry.

May

May not the Image of God be made? Acts 17.

1 No, because he being infinite and invi- 20.
sible, cannot be resembled by any finite or Rom. 1. 23
visible thing.

2 Because God appeared not in any shape to the Israelites at the delivery of the Law.

3 *What are the reasons to strengthen this Commandement?*

1 Partly from his Titles. *Gods Titles.*

2 Partly from his workes.

1 Jehovah, which noteth his essence, and Jer. 3. 8.
the perfection of it.

2 Thy God, whereby the Covenant of grace is signified, which on our part is violated by no sin more, then by Idolatry, called therefore spirituall adultery.

3 El, which is a mighty and strong God, and therefore perfectly able to destroy.

4 Jealous, whereby the nature of God is signified, loving chastity in his Spouse.

2 From his workes. That he is a just re- *Workes.*
compencer of the breakers of his law, and a gracious rewarde of them that keepe it.

1 By punishing sin in many generations.

2 By extending his mercy in a far more abundant manner, to them that keepe his law.

3 And

3 And to ſhew his delight more in mercy then judgment, he viſits iniquity, but to the third and fourth generation, but mercy to thouſands.

3 Commandement. *The third Commandement?*

Thou ſhalt not take the name of the Lord thy God in vaine, &c.

VVhat is contained in this Commandement?

1 The Commandement it ſelfe.

2 The reaſon.

What is the ſumme of it?

Pſal. 29. 2. Mt. 5. 16. That we impeach not, but advance by all meanes, the name of God in all things, whereby he maketh himſelfe knowne to all men.

VVhat means, [Thou ſhalt not take the name of God in vaine.]

Levit. 21. 32. Wee muſt not mention the name of the Lord, (which is God himſelfe) his attributes, word, workes, Sacraments, raſhly, negligently, blaſphemouſly, or prophanely.

VVhat are the parts of the prohibition?

1 The mentioning or uſing his name in word or deed, when it ſhould not be uſed, or without juſt cauſe.

2 The uſing it amiſſe, or abuſing it, when duty bindes us to uſe it with feare and holineſſe.

VVhat

VVhat are the parts of the Injunction? Mt. 6.9.
Pſ. 111. 9.

1 To ſanctifie Gods name, as it is holy and reverend. Ro. 2.24.
Tit. 1.16.

2 To uſe all the duties and ſervice of God with reverence. Mt. 15.7,8,9. 10.33.

1 By honouring God and religion, by a holy converſation, and not prophanely or hypocritically.

2 By confeſſing of Chriſts name, even to ſufferings.

3 By making an honourable & reverend mention of God, his Titles, Attributes, workes, words, and ordinances, *Pſa.* 19. 1. 2. 71. 15. *Pro.* 26.

VVhat vices are contrary to this?

1 The taking Gods name upon light occaſions. 2. By idle wiſhes. 3. By imprecations or curſes. 4. By blaſpheming. 5. By the abuſe of Oathes. Gen. 16. 5. 2 Sam. 16. 8, 9. Jam. 5. 12.

VVhat is the true uſe of Oathes? *Oathes.*

To ſweare in matters of controverſie, which cannot be decided without an oath, and this muſt be done in truth, in righteouſneſſe, in judgment.

1 In truth, by affirming that wee know to be true. Jer. 4. 2.
Pſ. 15. 4. 24

2 In righteouſnes, in a due form; by God Deut. 6. 13.

and

and not an Idol, or Creature, and to a right end, the glory of God, the good of the Church, and peace among men.

Es. 65. 16. 45. 23. Heb. 6. 16. 2 Chr. 1. 13. Ex. 22. 11. 1 Sam. 20. 17. 2 Cor. 1. 23.

3 In judgement, with due consideration of the nature of an Oath, and the due warrant of it, and in case of importance, when the truth cannot be cleared otherwise.

What is contained in the reason?

A dreadfull penalty, that the Lord will not hold him guiltles that taketh his name in vain. That God will not suffer this sin to goe unpunished, That howsoever mens lawes take no hold of offending in this kind, yet God wil not acquit them, nor suffer them to goe unpunished.

1 Reg. 2. 9. Psal. 1. 5. Zach. 5. 3. Jer. 5. 12.

The fourth Commandement?

4. *Commandement.* Remember that thou keep holy the Sabbath day.

What doe you observe in this Commandment?

1 The Commandement.

2 The reasons annexed.

What is the meaning of it?

1 It challengeth one day in seven from every man, to keepe a holy rest, from bodily and ordinary workes of their calling, and to separate our selves from the workes of the other sixe dayes.

2 To exercise it in publique and private prayer,

prayer, hearing and reading the word, receiving the Sacraments, and meditation, & wholly attending the worship of God. Neh. 13. 15, 16. Esa. 58. 13, 14.

VVhich is the day set apart for Gods worship?

The first day of the weeke, called the Lords day: which before the resurrection of Christ, was the last day, called Saturday And this was altered by divine authority in a thankfull remembrance of Christs Resurrection. 1 Cor. 16. 2. Rev. 1. 20. Act. 20. 7.

VVhat particulars doe you observe in this Commandement?

1 The entrance, in the word *Remember*.

2 The parts of the Commandement.

VVhy is the word Remember in this, and no other Commandement?

1 Because this Commandement hath the least light of Nature, to direct us in keeping it.

2 Because we are Naturally now negligent in it, suffering our selves to be drawn away by our worldly affaires, from the Lords service on the Lords day.

VVhat are wee put in minde of by the word Remember.

1 To compasse our busines in the six working dayes, and to thinke of this day before it comes, that we performe the workes of Neh. 13. 15.

the

Exo. 31. 13. the day without interruption, and rest on that day.

2 To sanctifie that rest.

May we not dresse meate that day?

Col. 2.16. Yes, for that was only ceremonial to the Jewes, and abolished by Christs death.

What worldly workes may wee doe on that day?

Mt. 12.5. Act. 1.12. 2 Reg. 11. 9. Mt. 12. 10. 11. Mar. 3. 4. Luke 13. 15, 16.

1 Such are presently necessary for common honesty or comelinesse.

2 Works of piety, requisite for performance of Gods service on that day.

3 Workes of exigency, and charity, for preservatiou of the Common-wealth.

4 Actions for preserving the life of man, his health, and goods, in danger of perishing.

2 What is required to sanctifie this rest?

Esa 58.13. Amos 8.5. Mal. 1.13.

1 To make the Sabbath our delight, and to consecrate it as glorious to the Lord.

2 To doe it with joy, without wearines.

How are these duties to be performed?

1 Partly in publique, in the Church.

2 Partly in private, either secretly by our selves, or joyntly with our family.

What be the reasons inforcing to this duty?

1 From equality, that God having allowed us fixe dayes for our affaires, we are not to think much to allow him a seventh.

2 From

2 From Gods owne right: who made the Sabbath, and is Lord of it, its his day, not ours. Gen. 2 2,3 Exo. 31.17.

3 From Gods example, who rested after the work of Creation, the seventh day.

4 From hope of blessing, for God ordained it not for any good it could doe him, but for ours, in spiritual blessings and temporal, if we observe it; if not, a curse in both.

The second Table. 2 *Table.*

Wherein is contained our duties toward our neighbours, and our selves.

The first of it, and the fifth in order, is.

Honour thy Father and Mother. 5 *Commandemēt.*

What is to bee considered in this Commandement?

1 The Commandement.

2 The Reason.

What is the scope of it?

That men in their severall conditions, & qualities, whether Superiours, equalls, or inferiours, be duly acknowledged and respected.

What honour is due from Inferiours to Superiours? *Duties of inferiours.*

1 Reverence in heart, word, and behaviour, according to their graces & gifts. Levit. 19.2

2 Obedience to their Counsels, and subjection Rom. 13 1.

ction to their lawfull commands.

3 Prayer to God for them.

4 Imitation of their vertues and graces.

Of Superiours.

What is the duty of Superiours?

1 To carry themselves worthy of honour and respect.

2 To be humble and loving to all.

3 To give good example to others.

Eph. 5. 23. 6. 9.

4 To protect and support those that are committed to them.

Of Equals.

What is the duty of equalls?

Ro. 12. 10. 1 Pet. 2 17. 5. 5. Ep. 3. 5. 21.

To live equally one with another in love and respect sociably, comfortably & faithfully.

Private.

What kindes of Superiours are there, and what are the inferiours to them?

1 Some private.

2 Some publique.

What are the private?

In private families, Husband and wife, Parents and Children; Masters, and Servants; In Schooles, Tutors and Pupils, or Schollers.

What is the Husbands duty to the wife?

Eph 5. 1 Pet. 1. 7.

To love her entirely, to provide for her, that which is meet and comely; to defend her from injuries; to dwell with her; to honour her as the weaker vessell; to governe and direct her, and beare with her infirmities.

What

What it the wives to the Husband?

To be ſubject in a moderate way; to bee obedient; to be a helper to him, *Gen.* 2. 18. to ſave that which he provides. Eph. 5. 22. 33 1 Pet. 3. 1. 6.

What duties are required from Parents to Childrē? Pro. 31. 11. 12.

1 To make them members of the viſible Church by Baptiſme. 1 Tim. 3. 11.

2 To inſtruct them in the feare of God, and Religion?

3 To pray for them and bleſſe them. Eph. 6. 4.

4 To obſerve their inclinations, & place them in a calling anſwerable to their capacities and inclinations. Gen. 4. 2. Pro 20. 11. 12. 6. 1 Cor. 7. 36.

5 To ſettle them in due time in the ſtate of marriage. 2 Cor. 12. 14

6 To lay up for them after their death, if not while they live. Pro. 19. 14. Luke 5. 51.

What is the Childrens duty to Parents? Pro. 10. 1. 17. 25. 31. 8 Ruth 1. 16, 7, 18.

1 To reverence and obey them carefully after Chriſts example.. 1 Tim. 5. 4.

2 To pray for them

3 To behave themſelves well for their Parents credite. Gen. 45. 11.

4 To bee aiding to them in body and purſe if they be able, and to relieve them if they need. Judg. 14. 6 1 Cor. 7. 36.

5 Not to beſtow themſelves in marriage without their conſent, *Gen.* 24, 21, & 21, 17, 46, & 28, 9.

What is the Maſters duty to the ſervant?

Col. 4. 1. Eph. 6. . To deal juſtly with them, without threatning: to inſtruct them in the feare of the Lord: to teach them their trades: to allow them competent maintenance: to reward them at their departure: to give them good example.

Deut. 15. 13, 14. 24. 14, 15.

What are the ſervants duties?

To reverence & obey them in all things agreeable to the word: to pray for them: to learne good things of them: to ſerve them faithfully.

Gen. 24. 10, 11. Eph. 6. 6, &c.

Publique.

What are publique Superiours and their duties?

2 Tim. 4. 1, 2. Act. 20. 26

1 Miniſters of the word, whoſe duty is 1 To be faithful diſpenſers of the word, not of their owne fancies. 2 To comfort and ſtrengthen the weake. 3 To be examples to all in life.

What is the peoples duty?

Mt. 10. 14. To heare them gladly, and to ſubmit to that they ſhall teach out of Gods Word, *Heb.* 13. 17. To make a competent proviſion for them, *Gal.* 6. 6. 1 *Tim.* 5. 17, 18. 1 *Cor.* 9. 4, 5, &c.

2 In the Common-wealth, all Civil Magiſtrates, as Emperours, Kings, or inferiour Governours, and their duties are, In reſpect of Gods matters.

1 To

1 To pray for their inferiours that God would make them obedient. 2 Chr. 14. 3.

2 To see God honoured, and the abuses in Religion reformed. 15. 12. 17. 6.

3 To settle true Religion amongst them.

In respect of civill affaires?

1 To look to the peace of the Commonwealth, and to defend his Subjects from their enemies. 1 Tim. 2. 2. Ps. 72. 24.

2 To see Justice duly executed.

3 To take care that every one enjoy his owne.

4 To cherish the good, and discountenance the bad. Ro. 13. 3. 4. 7.

What is the Subjects duty?

To pray for them; to assist them with their goods, *Mt.* 22. 17. 21. *Rom.* 13. 6, 7. to adventure their lives for them. Not to rebell when they do wrong, but endure it patiently: to be obedient to them, and their Commands, and Lawes, agreeable with conscience. 1 Tim. 2. 1, 2. 2 Sam. 21. 16, 17. 23. 15, 16.

2 *The reason annexed to this Commandement?*

That thy dayes may be prolonged, *Deut.* 5. 16.

What is the summe of this promise?

The blessing of long life, and prosperity to such as keep this Commandement.

Why then are the Godly taken away in the midst of their time, and the wicked live long?

Esa. 56. 20

1 God performeth his temporall promises as they are good for us: therefore the godly live so long as serves for Gods glory, and their owne good: and the wicked to their further condemnation.

2 It is enough that the promises of this life be performed for the most part.

3 Ther's no losse to the good, to be taken from a worse, to a better life.

6 Commandement.

What are the words of the sixth Commandement?

Thou shalt not murther.

What is the meaning of this Commandement?

Gen. 9. 5. 1 Tim. 5. 23. 2 Chr. 16. 12. Gen. 27. 43. Pro. 14. 30. 1 Sam. 31. 4. 2. 17. 23. Mt. 27. 5. Act. 16. 27. 18.

That the life and person of man (being the Image of God) bee by man preserved and not hurt. Therefore we are neither to offer violence to our selves, or our neighbour.

What is required in respect of our selves?

To use sober and wholsome dyet, and to avoyd intemperance. Help of physick, having first had recourse to God. Honest recreation to maintaine health. Prevention of unnecessary danger. Giving place to the fury of another. Avoiding extraordinary griefe, malice aud envy. To shun self-murther.

What

What in respect of our neighbour? Gen. 9. 5. 6.

Not to take away his life.

1 Either in a duel, upon a sudden heate of blood. Hos. 42. 3.

2 Or wilfully upon pretence of malice, which is murther. Numb. 35. Deut. 21.

May not a man kill another in his own defence?

Yes, so it be in case of necessity, and imminent danger of loosing his owne life, as if a thiefe, or other assault me, I may kill him to save my selfe.

What things are forbidden as furtherers of this sinne?

Anger, provocations to anger, jealousies, hatred, malice, envy and repining at our neighbours good, desire of revenge. Hardnes to be reconciled.

What are the words of the seventh Commandement? 7. Commandement.

Thou shalt not commit adultery.

What is the scope of this Commandement?

That all uncleanneſſe and impurity, and all sins tending thereto, be avoyded in body and mind of persons married, or single, and chastity to be preserved. 2 Cor. 7. 1. 1 Th. 4. 3. 4. 5.

What are the branches of uncleanneſſe?

Desire of strange flesh, *Col.* 3. 5. 1 *Thes.* 4. 5. *Mt.* 5. 28. Inward boyling in affecti-

on, *Ja.* 1. 15. wantonnesse in behaviour, and dalliance to provocation of lust, 2 *Pet.* 2. 14. *Gen.* 39. 7. *Job* 31. 1. *Ez.* 23. 14. fleshly pollution, *Heb.* 13. 4. with Beasts, *Lev.* 18. 23. 20. 15, 16. with uncleane Spirits, Sodomy or Buggery. *Lev.* 18. 22. 29. and 20. 13. *Deut.* 23. 17. *Rom.* 1. 26, 27. Incest with kindred, *Lev.* 18. 6. fornication betweene single persons, *Deut.* 22. 28. *Eph.* 5. 3. Adultery between married folkes, Polygamy in having many wives at once, *Lev.* 18. 18. *Mal.* 4. 15. 16. 1 *Cor.* 6. 16. 7. 2.

What punishments are for breach of this Commandement?

1 Its a judgement of it selfe, *Pro.* 22. 14. *Eccl.* 7. 26. *Rom.* 1. 24.

2 God judgeth it in this world, and in the world to come, *Heb.* 13. 4. 1 *Cor.* 6. 9. 10. *Num.* 24. 8. *Gen.* 12. 17. *Prov.* 7. 23. 26. *Job* 31. 9. &c. 1 *Cor.* 10. 8. 2 *Sam.* 13. 14. 18.

3 It wasteth the offenders goods and body, *Pro.* 5. 10, 11. 6. 26.

4 It bereaves a man of understanding and judgement, *Hos.* 4. 11.

What helpes are there to the obedience of this Commandement?

Eccl. 7. 28. Care to keep a good conscience. Labour in our vocation. Watchfulnesse over our

owne

owne ſpirit, *Mal.* 2. 16. A Covenant with our eyes, *Job* 31. 1. Prayer, *Pſal.* 119. 37. Holy Meditation.

What are to be avoyded?

Idlenes, *Ezek.* 16. 49. 2 *Sam.* 11. 12. 1 *Tim.* 5. 11. 13. *Gen.* 34. 1, &c. Lewd Company, *Pro.* 5. 20. 7. 25. Idle ſports.

What are the words of the eighth Commandement?

8 Thou ſhalt not ſteale. *The 8. Commandement.*

What is the ſcope of this Commandement?

1 That we diminiſh not our neighbours goods, nor fraudulently take away that which belongs to another man, or unjuſtly deteyn it: but promote his good, as much as we can. Eph 4. 28. Tit. 2. 10

2 That we juſtly get our owne, and employ them to the uſes God hath entruſted us with them.

What is forbidden here as furtherers to the ſin of theft? *Theft.*

Covetouſnes, & immoderate deſire of riches, wherein we may conſider, An exceſſive love of riches, and ſetting our hearts upon them. A reſolution to become rich by any meanes. Too much haſte in getting riches, An unſatiable appetite of them, *Eccle.* 4. 8. *Pro.* 30. 15. 27. 20. Cruelty in unmercifulneſſe, and oppreſſion of the poore, 1 Tim. 6. 9. Pro. 18. 20. 22. 20. 23.

Pro.

Pro. 1. 18, 19. Immoderate care in getting riches.

What is required as opposite to this sin?

1 Tim. 6. 6, 7, 8. 4. 8. Pro. 15. 16. 1 Tim. 6. 8. Contentednes with the estate God hath placed us in, not to covet that which is another mans. Submission to Gods providence, & meditation on his promises, *Heb.* 13. 5, 6. 1 *Pet.* 5. 7. *Ps.* 55. 22. Moderation of our appetite, in considering what is necessary for us, *Poil.* 4. 11, 12. *Pro.* 30. 8.

What are the kinds of theft?

Pro. 28. 24. John 12. 6. Tit. 2. 10. 1 In the family, As the Wife, Childe or servants purloyning the Husbands, Fathers, or Masters goods.

Pro. 23. 10, 11. Mal. 3. 8. 2 Out of the family. As when publique treasure is stolne, when things dedicated to sacred uses, are either withheld, or employed to a contrary use.

3 Robbery on the high way, breach of houses, stealing cattel, taking from mens persos.

Is there no other kind of theft?

Pro. 21. 7. Sap. 6. 6. 1 Kings 21. Deut. 25. Luke 3. 14. Yes, oppression in men of authority, whē a man spoyleth his neighbors under colour of law, Souldiers plundering their friends, aswell as enemies, and Piracy: and the like.

Are none but the actors guilty of theft?

Yes accessaries & they are either before or at the time, or after the theft committed.

Ps. 50. 18. 1 Before and at the time, is he that aydeth

deth and hindreth not the theft, but counselleth it. Prov. 1. 11. 13. 14.

2 After, is he that receiveth and concealeth ſtoln goods, 2 that ſhareth, 3 that buyeth, knowing they are ſtoln. 29. 24.

Is there no theft in contracts? *Contracts.*

Yes, 1 In colluſion and deceit, by circumventing, which is an odious vice, *Eze.* 22. 12. *Pſ.* 57. 55. *ultimo. Mich.* 7. 2. 1 Th. 4. 6.

2 By lying in buying and ſelling.

3 When the perſon ſelling is not the juſt owner. Pro. 21. 6.

4 When the goods ſold are not vendible, but bad, and when juſtice is ſold, *Am.* 2. 6. *Eſa.* 5. 23. 1. 23. Amos 8. 6.

5 When the bargain is deceitfull, and not ſold at a juſt price.

There's none theft more notorious?

When men deceive a truſt, either in goods depoſited with them, and they reſtore them not, Or when Executors performe not the will of the Teſtator, if it lie in their power. *Truſt.* Levit. 6. 2.

VVhat are the words of the ninth Commandement? *9. Commandemēt.*

Thou ſhalt not beare falſe witnes againſt thy Neighbour.

Woat is the ſcope of this Commandement?

The preſervation of truth amongſt men, and of our own, and our Neighbours good name.

Woat

Woat is the negative part of it?

All falſe and offenſive ſpeech againſt our Neighbour, either in Courts of Juſtice, or out.

Woat is the affirmative part?

Truth. The conſervation of the truth, and our neighbours good, fame and name.

Woat is to be conſidered in the truth?

1 What it is. 2. Whether it be to be profeſſed. 3. After what manner.

Pſ. 15. 2. 1 Truth is a habit of ſpeaking, that which is true from our hearts, and in it 1 That our ſpeech bee agreeable to our mindes. 2. That our minds be agreeable to the thing; for if we ſpeake that which is true, if wee thinke it falſe, it is a lye: and if wee ſpeake that which is falſe, yet thinke it true, we ſpeake not truly.

Rom. 10. 9 Mt. 10. 32. Dan. 3. 16. &c. Act. 4. 8. &c. 2 Truth muſt be ſpoken, elſe it were better we were dumb, conſidering the neceſſity of ſpeaking truth.

3 It muſt be ſpoken freely, undauntedly, ſimply, without guile.

How many ſorts of lyes are there?

Lyes. 1 The merry lye, to delight the hearers, which is vaine and condemned.

Mt. 12. 29. Hoſ. 7. 3. Pro. 23. 23 Job. 13. 7. 8. 2 The Officious lye, for our own, or our neighbours profit without hurt to any, condemned alſo.

3 The

3 The pernicious lye, both to the detriment of our ſelves and others, and this is either when it is done in publique or private.

Who offend in publique?

1 The Judg, 2 the Notary, 3. the Plaintife, 4 the witneſſe.

1 The Judge offendeth, in giving wrong or raſh judgment, *Pro.* 18. 13. *Acts* 25. 15. 16. 2 *Sam.* 16. 4. *Deut.* 17. 6. *Prov.* 17. 15. *Exod.* 23. 8. *Prov* 24. 23. 28. 21. *Lev.* 19. 15. *Deut.* 1. 16, 17. *Prov.* 18. 17.

2 The Notarie, when he makes falſe entries, or copies, or conceales the trueth in them.

3 The Plaintiffe, when he contends for that which is anothers, or ſues for trifles. Deut. 19. 16.

4 The witneſſe, when he refuſeth to give true evidence, being lawfully called, *Prov.* 24. 11. 14. 29. Act. 25 7

What perſons offend leſſe principall?

The Lawyer either in entertaining, or maintaining bad cauſes, *Eccl.* 5. 7. 2 *Chr.* 29. 2. Or in not defending, or betraying his clients good cauſe. Prov. 21. 8

Who are guilty of private breach of truth?

1 Flatterers: in commending thoſe that deſerve not, immoderately, or for their owne ends. Pro. 28. 4. 24. 24. Act. 12. 22.

2 Detractors Pro. 29. 5.

Mt 5,22. 1 Cor. 6, 10. Pro. 16,28. 26. 20,6, 19. Eccl. 7. 2.

2 Detractors either against parties present, or absent, by branding their good name.

3 Whisperers, by sowing discord between friends by carrying tales.

10. Commandement.

What are the words of the tenth Commandement?

Thou shalt not covet, &c

Concupiscence.

What sin is here chiefly forbidden?

Concupiscence: that is, those secret & internall sinnes, which goe before consent of the will, and are the seeds of all vices, of which sort are wicked and corrupt inclinations, thoughts, and desires.

What is the end of this Commandement?

1 It either respecteth God, 2 Our Neighbour, or 3 our selves.

Rom. 7. 14.

1 God, as that his lawes surpass all humane lawes, because his law bindeth the heart, & humane laws but the hand, tongue, and outward man.

1 Cor. 13. 5. Pro. 7. 7. 13. 24. Pro. 4, 24.

2 Our Neighbour: that wee intend nor think any thing to their hurt, but good.

3 Our selves, to discover to us our own corruption, how far we are from that perfection which Gods law requireth.

4 To bee to us a perfect rule of obedience, and teach us how to keepe our hearts.

5 To

5 To ſuppreſſe the firſt and inward motions of ſin, and to aſpire to that originall purity we had at our Creation.

What is that Concupiſcence here ſpoken of?

1 Iraſcible, conceived againſt things wee ſhun, as anger, hate, malice, &c. *Iraſcible.*

2 Concupiſcible, conceived towards things good and deſirable, as love, joy, delights, &c. *Concupiſcible.*

What concupiſcence is lawfull?

1 Naturall, which deſireth things good, and neceſſary for our being.

2 Spirituall, which fighteth and luſteth againſt the fleſh, and coveteth ſpirituall things. Gal. 5. 17. prov. 1. 19, 40.

What is unlawfull and evill? Ro. 8. 6, 7.

1 Habituall, which is an evil inclination and deſire to that which is evill, which is a part of originall injuſtice.

2 Actuall. 1 which is firſt an evill motion caſt into our mindes by the world, fleſh, or devill, corrupting the ſenſe, memory and phantaſie, whereby wee have a kinde of appetite after that which is our neighbours.

2 A longing after it, and wiſhing for it, following that motion. Jam. 13. 14 15.

3 A tickling delight, ariſing from the pleaſure

pleasure or profit wee might have, if wee enjoyed it.

Woat is forbidden in this Commandement?

Evill Concupiscence, which is either

Eph. 4. 22. Col. 3. 9. Ro. 7. 23. Gal. 5. 17. 24. Heb. 12. 1. 1 Originall, 2 Or Actuall.

1 Originall, is a corruption and disorder of all the powers and faculties of Soule and body, disposing them to all evill, which is an evill proneneſſe to the transgression of Gods laws, which by corrupt nature is bred with us, called the *old man*: *The law of members*, *The law of sinne*, whereby wee become Children of wrath.

Doth this Commandement probibite this sin?

No, for it forbiddeth sinnes against our Neighbour, as the rest doe, of the second Table, and therefore all originall concupiscence against our neighbour are here onely forbidden.

Woat are actuall concupiscence?

They are evill motions, repugnant to charity; and are either

1 Vaine and unprofitable, so farre forth as they fasten mens minds to earthly things and withdrew them from heavenly, or

Mt. 4. 19. Ro. 1. 24. Ps. 81. 12. 1 Pet. 2. 11. 2 Hurtfull and pernicious, as they are instruments to sin, or choake the seede of the word in the hearts of carnall men: and make men unsatiable in pursing earthly things, giving

ving them over to vile lusts which fight ainst the soule.

How are these evill thoughts cast in?

1 Either by Satan himselfe, or his instruments, 1 Chr. 21. 1. Jo. 13. 2. Luke. 9. 46, 47. Iob. 2. 9.

2 Or by our natuarall corruption, and habituall concupiscence, Gen. 6. 5. Luke. 24. 38. 2 Cor. 3. 5.

What concupiscence is here especially forbidden?

That of the eyes, because it is the worst, and fittest to comprehend under it all the rest, and is the root of all the vices forbidden in the other Commandements. Of the eyes.

What are the meanes enabling us to the duties of this Commandement.

Such as tend to the conserving the heart pure, to shun all sinfull concupiscence, as.

1 To walke with God, and to doe all things as in his presence.

2 To keep a watch over our hearts. Pro. 14. 23.

1 That it admit no evil concupiscence.

2 If it be admitted not to retaine it.

Can we keep this Commandement?

Its impossible, for who can say, his heart cleane from the first motions of concupiscence, that goeth before consent? 20. 9.

Yet it ſerves to humble us, by the ſight of our ſins, and to cauſe us to flee to the mercies of God, in the obedience of Chriſt Jeſus.

Mt. 5. 48. And that we being by him freed from the curſe of the law, we may ſtudy to conforme our ſoules and lives according to the preſcript rule of his holy and moſt perfect law. So that mortifying the fleſh, with all the carnall concupiſences & luſts of it, we may be daily more and more renewed, unto the Image of God, in all holineſſe, and walke

Eph. 4. 1. worthy of our high calling, as becommeth Saints,

Thus farre the rule of ſanctification.

Wherein is the effect or exerciſe of it ſeene?

Repentance. In Repentance, and new obedience, which is a true ſorrow for ſin, eſpecially that we have offended ſo gracious a God, and loving Father: as alſo in a ſetled purpoſe of heart, to leave our ſinnes, and lead a new life, according to Gods Com-

M. 3. 8. mandements, and bring forth fruits worthy amendment of life, which are good workes.

Ca

Can we repent when we list?

No, it is the gift of God to the regenerate.

Doe our good workes justifie us, or merit eternall life? Good Workes.

No, 1. Because we are infinitely indebted to God, more then our workes can merit.

2 The righteousnes which can stand in the judgement of God must be absolutely perfect. Pſ. 14. 3. 2.

3 Our best workes are unperfect, and defiled with sin, and therefore merit nothing from God. Eſ 64. 6. Iob. 9. 3.

Why then doth God promise reward to our good workes?

1 It's not for the merit of our workes, but of his free grace.

2 The pollution that cleaves to our good workes, is taken away, by the intercession of Christ, for whose sake God accepteth them, and rewardeth them as if they were perfect. 1 per. 2. 5. Exo. 28. 8. 36, 37, 38.

What are the speciall workes commanded?

1 Prayer and vowes.

2 Almes.

3 Fasting.

Prayer.

What is Prayer?

It is a familiar speech with God, in the name of Jesus Christ, whereby we open our 1 Io. 1. 14. pſ. 50. 15. Ier. 33. 3. Sam. 2. 19. phil. 4. 6.

our desires to him, for the enjoyment o
the good things we need.

What is required to make our prayer
Holy?

Ia.1.6. 1 To pray with Faith, and full assuranc
(without wavering) that God will hea
us.

Luke.18.
13. 2 With feare, Reverence, and Humility
Ja.5.16. and a lively sence of our unworthines.

3 With a true feeling of our wants, and
an ardent desire and zeale to obteyne.

Luke.18.1. 4 In constancy, without fainting.

To whom must we pray?

Ps.65.2. 1 To God alone, for he is the searcher o
Ro 8. 27. the Heart, heareth the voice, & understand
Jer.31.18. what we pray for.
Ro. 10.14.
2 Chr.7. 2 Because he is onely able to grant wha
14.16.30. wee desire.
9.

To which of the persons in Trinity must we
1 Chr. 28. *pray?*
9.

Ps. 44.21. To the Trinity of persons, in the unity o
To whom. the God-head, That is, to God in the Tri-
nity.

For whose name and sake must we pray?

In the only name, and for the only sake o
Jesus Christ, in, and for whom God giveth
all good things to his Elect. *Dan 9. 17*
Iohn. 16. 23. 24. 1 Iohn. 2. 1. 2. Ro. 8. 34
1 Tim.

Tim. 2. 5. Heb. 10. 19. Gal. 4. 5. Ro. 8. 32.

r whom are we to pray?

Fir our ſelves, and others, For all men laſſe they have committed the ſin againſt holy Ghoſt) but eſpecially for the houſhold of Faith, 1 Tim. 2. 1. Mt. 5. 44. Ja. 9. Act. 17. 26. 1 Jo. 5. 16. Eph. 6. 18. Gal. 10. For whom.

For Kings, Rulers, and Magiſtrates & ch as are in authority, and Miniſters, 1 m. 2. 2 Col. 4. 3. Eph. 6. 19.

What are the parts of Prayer?

Petition, or requeſt, for things needupon the ſence of our miſery. Petition.

Prayſe and thanksgiving, for things reived upon the taſt of Gods mercy. Luke. 10. 21.

What muſt we pray for, for our ſelves?

Only things needfull, ſuch as God hath niſed, whereof ſome concerne Gods ry, other for mans neceſſity, this is Supcation. To remove or prevent evil, this precation. Phil. 4. 6. 7. Col. 1. 9. 2 Th. 3. 1. 2.

Muſt we Pray for others?

Yes, and that is Interceſſion, as for kinand friends, for each other, yea and enemies. As alſo the Soveraigne for the ject, and the ſubject for him, &c.

2 *Wherein doth the duty of Prayer especially consist?*

Gen. 32. 10. 1 In emptying our selves of all worth.

Ja. 1. 17. Ps. 40. 9. 10. 2 In acknowledging God to be the author of every good gift.

Dent. 26. 11. 3 In speaking good of his name to others.

4 In rejoycing before him, for all his mercyes.

5 In resolving to bestow what we receive, to his glory.

What are the properties of true praise?

Ps. 145. 18. 1 It must be faithfull and sincere.

18. 1. 2. 2 Plentifull, according to that we receive

1 Chr. 29. 14. 3 Cheerfull. He loves duties done cheerfully.

2 Cor. 9. 7. 4 Skilfull. In the best manner, according

Exo. 15. 2. 3. to the nature of his blessings.

Ps. 144. 1. 2. 5 Powerfull with the best member, and the best measure.

81. 1. 2. 6 Continuall, as long as we live.

1 Th. 5. 18. *Are we limitted to certaine words, what and how to pray?*

No, but we have a perfect patterne and prescipt rule of prayer of all kinds, left us in the Prayer which our Saviour taught his Disciples, and in them to all ages; called the *Lords Prayer*.

What

What are the words of it?

Our Father which art in heaven, &c. The Lords Prayer. Mat. 6. 9. Luke 11. 2.

What are the parts of it?

1 A Preface.

2 A body of Petitions.

3 A Conclusion.

Preface.

What doth the preface put us in mind of?

1 To prepare our selves before we pray, by casting off all extravagant thoughts. Eccl. 5. 1. Psal. 26. 6. 1. Tim. 2. 8.

2 To consider whom we pray to, that he is God. Rom. 10. 14. Psal. 73. 25.

3 That we as children, come to a father: And in this. Joh. 1. 12.

1 That he is our Father in Christ, and therfore we have confidence to come to him. Gal. 4. 6. 2. 20. 1 Joh. 5. 14. 15.

2 That we remember our duty, to reverence and imitate him as a father.

3 To come to him in no other, then the name of Jesus Christ. Gal. 4. 15.

4 That in the word *Our*, we are to pray for others, as well as our selves, which is Charity. Jam. 5. 16.

What meane the words [which art in Heaven?]

It directs us to a meditation of Gods Glory, Power, Wisdome and Holinesse, in dwelling in so Holy a place: And that wee are Psal. 11. 4. Esa. 57. 15. Psal. 123. 1. Col. 3. 1. 2.

are to seeke him there, not that he is, included in heaven, or excluded earth, but that he filleth all places.

What are the parts of the Petition?

Phil. 4. 6. Luke. 17. 17, 18. 1 A forme of Petition. 2 and of Thanksgiving, whereby we are taught not onely to pray to God for our wants, but to give him thankes, these must not be severed.

How many Petitions are there in the Lords Prayer?

Sixe. Three concerning God, and Three concerning our selves, and our neighbours.

1 Petition. *What are the words of the first?*

Hallowed be thy Name.

What is the summe of it?

That God, who is glorious and holy, may be glorified in all things.

What is meant by Hallowed?

It signifies sanctified and reverenced, to separate it from prophane abuse, to a holy and reverend use. Not that we can attribute any holinesse to him, or detract from it, but to signifie our desire, it should be so.

What

What's meant by his name?

God himselfe, his Essence, and all things by which he is knowne to us, as his Titles, *Jehovah*, &c. Exo. 33. 18, &c. 34. 5, &c. Ps. 104. 19. 14. 138. 2.

2 His Attributes, as Wisedome, Power, &c. as before.

3 His Memorialls 1 His Workes, as the Creation, and Government of the World, Redemption, &c.

2 The things belonging to his service. As his Worship, Word, Sacraments, &c

What doe we aske in this Petition?

1 That as God is glorious in himselfe, so he may be made knowne to men.

2 That his name may be reverently used by all men.

3 That when his Glory comes in question betweene him and us, wee may preferre his, to ours.

4 That God would give us such Graces, whereby his Name may be glorified.

What is the second Petition? 2 Petition.

Let thy Kingdome come.

What

Act. 26. 18. *What is the Summe of it?*

That God, and not Sinne may reigne in

Col. 1. 13. our hearts.

3. 15. 6. 2 That the Kingdome of Christ may be daily enlarged, till his comming to judgement.

3 That the Kingdome of sinne and Satan may be daily decreased, and abolished.

4 That we may reigne with him, for ever in Glory.

2 Tim. 2. 12. *What is meant by* Kingdome?

1 His universall Soveraignty (as Creator) over all his Creatures.

Esa. 5. 6. Ps. 95. 3, &c. Ps. 110. 2. 2 His Spirituall Rule over the Church, Saints, His Word, Angels and Ministers.

1 Cor. 15. 29. 2. 6. Hos, 3. 5. Rev. 15. 3. Iob. 22. 2. Heb. 16. 2 Cor. 5. 20. Mt. 13. 18. Luke. 23. 42. 43. Mt. 25. 34. *How is it said to come?*

1 In regard of the meanes, where the word of the Kingdome is published, *Mat.* 12. 38. and 13. 29. *Mar.* 4. 15.

2 In regard of efficacie, Where from the heart, obedience is yeelded. *Ro.* 6. 17.

3 In regard of perfection, in which it hath degrees. As

1 Increase of grace in this life.

2 The translation of blessed soules into heaven in the moment of death.

3 The full redemption and glorification of Saints, in soule and body, in the life to come.

What

What doe we desire concerning the Kingdome *of God.* Pſ. 97. 1.

1 Either that which he exerciſeth in this world, ouer his Creatures which is the Kingdome of power. Mr. 6. 13. Io. 17. 2. Pſ. 122. 6. Eſa. 62. 7.

2 Or over his Church, to be increaſed here, and accompliſhed hereafter, the Kingdome of Grace.

3 Or in the world to come, which is the Kingdome of glory, that he would take us out of this ſinfull life, into the Kingdome of heaven. 2 that the number of elect being accompliſhed the finall diſſolution of all things may come, and that all his choſen may obteyne full ſalvation and glory, prepared for them from the beginning of the World. Phil. 1. 23. 2 Tim. 4. 8. Rev. 22. 20.

3 Petition.

What is the Third Petition?

Thy will be done in earth as it is in Heaven.

What is the ſumme of this Petition?

1 That God would enable us willingly to ſubmitt to him and his providence. 2 Tim. 2. 26.

2 That we may doe his will, and renounce Satans will and our owne corrupt inclinations. 1 Pet. 4. 2. pſ. 119. 60. Col. 3, 23.

3 That obedience may be given to Chriſt, in ruling us, till we be as the holy Angels. pſ. 103, 20.

What

What is meant by the word Thy?

That wee exclude all wills opposite to, or diverse from Gods Will.

How manifold is the will of God?

1 His secret Will, which is not to be searched unto, nor meant here, but

2 His revealed Will. 1 That wee may know it, else we cannot doe it.

2 That we may doe it being knowne, and therefore, that he would give us the Graces of his holy Spirit to enable us thereto.

3 To remove all things which may hinder us, from knowing and doing it.

What is meant by the word Done?

Mt. 21. 30. Ja. 1. 25. Phil. 2. 13. Act 20. 24

Not only a good intent in the Heart, or a bare profession of Obedience, but an Actuall and through performance of it.

What is meant by in Earth, as it is in Heaven?

Pf. 103. 20. 22.

By earth, those that are in earth, and by heaven, those that are there: and here we propound to our selves the pattern of blessed Angells, and Soules, who being free from all corruption, doe in their kind perfectly obey God.

How

How can wee (being sinfull) imitate them?

In the manner, though not in the measure and degree of obedience: we may beleeve the promises of mercy, and obey the precepts of holinesse, after their pattern, that is willingly, speedily, sincerely, and constantly. Ps. 110. 3. 119. 60. Deut. 5. 28. 29. Ps. 119. 1. 12.

So much for the Petitions that concerne God.

How are the three following divided?

The first concerns mans body, and the things of this life.

The other two, concerne the Soule.

What is the Fourth Petition? 4 Petition.

Give us this day our daily Bread.

What is the summe of it?

1 That God would provide for us, competent meanes, and such a portion of outward blessings, as he shall see meet for us, not onely for necessity, but Christian delight. Pro 30. 8.

2 That he would give us grace, to rely on his providence, for those meanes, and be content with that allowance he shall thinke fit for us. Phil. 4. 11. 12.

What

What is meant by Bread?

Pr. 27. 27. 31. 14. All outward things for our neceſſity, and ſober delight, as food, rayment, health, wealth, phyſique, ſleep, houſe, &c. as alſo the helps to atteyne to them; good Magiſtrates, ſeaſonable weather, peace &c. and the removall of all things contrary; together with Gods bleſſing upon them. We muſt not deſire dainties or ſuperfluities, and all that we deſire muſt be with this condition, If God ſhall ſee it good for us, and be pleaſed to give it, *Mt.* 8. 2. *Ia.* 4. 15. 2. *Sam.* 7. 27.

Ja. 4. 3. Numb. 11. 4, 5, 6.

What learne you from the word. Give us?

1 That from God come all things, *Pſal.* 10. 4. 27. &c. *Act.* 14. 17.

2 That though in regard of our labour, and poſſeſſion, things may be called ours, yet all our paines is nothing, except God bleſſe us.

Luke 17. 10. Gen. 32. 10.

Why doe we ſay. This day, *or for the day?*

Becauſe we are to pray for Bread, for no longer time, to teach us to qualifie our care of the world, and to rely upon Gods providence, and not be covetous.

Exo. 16. 19, &c. Pro. 30. 8. Mt. 6. 34.

Is it not lawfull to provide for children and family?

Not onely lawfull, but neceſſary, *Gen.* 41.

34.

34.35. *Act.* 11. 28. 29. 2 *Cor.* 12. 14. 1 *Tim.* 3.8. But here our affections are forbidden to exceed measure and we commanded to commit our wayes unto the Lord, Mt. 6, 34 *Psal*, 37, 5. *Pro*, 16, 3.

Why is it called Daily?

1 Because it must be such a portion as may best stand with our nature, charge and calling it being in the originall, called Bread fit for me: not to satisfie our fleshly lusts, and that we may call daily for them.

Mt. 6. 11. Luke. 11. 3. Ps. 104. 15. Jo. 12. 3. Pro. 30. 8. 1 Tim. 6. 8. Ro. 16. 14. Ja. 4. 3.

What is the Fift Petition?

5. Petition.

And forgive us our debts as we forgive them that are debters unto us.

What doe you observe in it?

1 A Petition for forgivenes of sinnes.

2 The reason why they are forgiven.

What is the summe of this Petition?

That we may be justified, and at peace with God, by forgiving us our sins for his sons sake, *Job*, 33, 24, *Psal*, 53, 3, *Jer*, 14, 7, *Col*, 3, 13.

What is meant by Debts?

Ro. 8. 12. Luke. 13. Mt. 18. 14. Ro. 6. 23.

Sinnes: for the forfeiture of our obedience brought us within compasse either of punishment or satisfaction, no part whereof we can pay of our selves, but entreate

God

God for the forgiveneſſe of them by the only blood of Chriſt.

What is meant by forgiveneſſe?

Iob. 33. 24. 1 Jo. 2. 2. Such remiſſion, as may ſtand with Gods juſtice, which will not ſuffer him to be a looſer, therefore this forgiveneſſe comes, by taking payment of another, which is our ſurety, Chriſt Jeſus on our behalfe.

What is meant by Us *and* Ours?

Pſ. 130. 7. 8. 51. 18. We include (with our ſelves) in this Petition, as many as are in Chriſt, enabled by a true faith to lay hold on him, and to plead his payment and ſatisfaction.

What doe we beg in this Petition?

Pſa. 51. 3. 103. 3. 142. 2. 1 Grace to know and confeſſe our ſinnes, and our diſability to ſatisfie for them.

2 That God for Chriſts ſake, would take away the guilt and puniſhmnet due for them.

Luc. 17. 5. Eſa. 53. 5. 3 The power of ſaving faith, to lay hold on Chriſts ſufficient merits and ſatisfaction for our Juſtification.

Zac. 12. 10. Mar. 9. 24. 4 The ſpirit of Prayer, to crave pardon, with griefe and ſorrow.

Rom. 8. 15. 16. 5 An aſſurance of the forgiveneſſe of our ſins, by the teſtimony of the ſpirit of Chriſt.

What is contained in the Reaſon?

A note to certifie us, whether our ſins be remitted

mitted or not, by our forgiving, or not
rgiving offences to others, not as this
ason binds God otherwise, then by Gods
racious promises: this being a consequent
nd fruit of the other, not a cause.

How can we forgive sins, since none but God can doe it?

We doe not forgive the sin, so farre as it is against God, but as it is an offence to us.

What is the sixth and last Petition?

6. Petition

And lead us not into temptation, but deliver us from evill.

What is the summe of it?

In it we pray for Sanctification, and strength against sin, that our sins may not only be pardoned, but daily mortified in us and we either preserved from tentations by Gods providence, or kept by his grace from being hurt by them: and lastly, that wee may be raised to new obedience.

Ro. 6.1.2. Pro.30.8. 2 Cor.12.9.7.1. Ro.6.11.

May wee pray absolutely against temptations?

1 No, for the Saints, and Christ himselfe were subject to them.

Mr.4.3.

2 All temptations are not evill, some are

Gen.22.2.

Ia.1.2,3. Deut. 8.2. 13.3. 1 Cor.10. 13. tryalls of our faith, and hope, and make oft-times for our good. Therefore we pray not utterly against them, but that God would give us a good issue out of them.

What is meant by Deliver us from evill?

Ro.7.24. As the former was, *Lead us not in*, so this is, pull us out, by force, when we are in.

What is meant by Evill?

1 Io.5.18. 16. 1 Tim.6.9. 1 That evill one, Satan and his instruments, and the provocations to sin.

2 The effect of temptation, Sinne, and damnation.

From what evils doe wee desire to be delivered?

Ia.1.14 15. 1 The inward concupiscence of our hearts.

2 The outward. The Divell, and the world, which worke upon us by the former.

What is the Conclusion of the Lords Prayer?

Conclusion. For thine is the Kingdome, and power, and the glory for ever. Amen.

What is the summe of it?

That we must ground our assurance of obtaining, what we pray for, in God from whom

whom all things come, and to whom, in that respect, all glory must returne.

What is meant by 1 Kingdome, 2 Power, And 3. glory.

1 Gods absolute right, soveraignty, and rule over all things; and therefore we are to pray to him only. 1 Chr. 29. 11.

2 His omnipotencie, that besides his right to rule, he hath power to grant Luk. 1. 37.

3 That which is due to him, in regard of the two former: that in respect he hath dominion and power to grant our requests when he hath granted them, we must referr all to his honour, and service. Pf. 65. 1, 2.

What is meant by Thine?

That howsoever *Kingdome, Power, and Glory*, are communicated here to his vicegerents; yet originally, and absolutely, they belong to God. Psa. 82. 6. Ro. 8. 15. Pro. 8. 25. Iob. 33. 13.

What is meant by for ever?

Eternity, which makes a difference between Gods kingdome, power and glory. and his vicegerents. Dan. 2. 4.

What by Amen?

Not only so be it, but so it is, or shall be as we have prayed. It being a note of confidence, and declaration of fath, whereby we assure our selves, that God will grant, Rev. 22. 20, 21.

what we have prayed for.

May we use no other forme of words, then these when we pray?

We may, but we must pray for the same things, & with the like affection, as is here prescribed. And to refuse this forme, argueth a proud contempt of Christs ordinance. As to confine our selves to these words alone, savoureth of extreame idlenesse.

May there not besides this, be a set forme of prayer in the Church?

Yes, at the liberty of the Church (not of private men) to alter, and it is necessary to help the weake and ruder sort.

Prayer. Psa. 84. 1.

What are the kinds of Prayer?

1 Either publique in the Congregation for the service of God.

2 Or Private, either with the family and friends, 2 *Sam.* 6. 20. *Est.* 4. 16. 1 *Pet.* 3. 7. or when one of the family prayeth privatly *Neh.* 1. 4,5,6. *Gen.* 25. 21. *Matth.* 6. 6.

And either of these are ordinary, daily upon ordinary occasins. *Ps.* 55. 17. *Dan.* 6. 11. or extraordinary, upon speciall occasions. *Psal.* 119. 62. *Acts.* 12, 5. *Joel.* 2. 15. *Joh.* 3. 6.

What

What are the ordinary Circumstances of prayer? Circumstances of prayer.

1 Gestures.
2 Place,
3 Time.

1 We are to use such holy and comely gesture of body, as beseemes the service of God, and his Majesty, with whom we have to deale, and as may expresse humility, fervencie, and confidence, as bowing the knees, Lifting up the eyes, and hands to heaven. Eph. 3. 14. Lam. 3. 41. Jo. 17. 1.

2 Generally all places are allowed, but the Church best fitteth Common-prayers, and the Closet, private. Esa. 56. 7. Mt. 6. 6.

3 Continually, we are to pray, particularly on the Sabbath, for the dayes of the weeke, Ps. 92. and morning and evening for the houres of the day. *ver.* 2. 1 Th. 5. 17. Ps. 5. 3. Luk. 2. 37.

Having spoken of the participation of the grace of Christ, and the benefits of the Gospel, shew how God doth offer, and communicate the Covenant of Grace, to mankind?

By Vocation or calling, which is, when God by the means of his Word & spirit inviteth men to come to him, & bringeth thē out of darknes into light, and this is either Vocation. Ro. 8. 30. Heb. 3. 1. Hos. 2. 14.

Esa. 48. 12. Mt. 22. 14. 1 Externall, a calling common to all, with some light and fruits of the Spirit, attained to by some that are not heires of the promise, many being thus called, but not chosen.

Psa 25. 14. Ioel 2. 32. Act. 2. 39. 2 Internall, and effectuall, peculiar only to the Elect, whereby unfeigned faith and true repentance is wrought in them, by the outward meanes of the Word, and inwardly, by his Spirit. And this Covenant of grace doth not reveale nor afford sufficient meanes of salvation to the whole world, but onely to the Church of God.

What is meant by the Church?

The Church. The Militant Church, which is visible in the parts of it, consisting of many assemblies of believers, who make profession of the same common faith.

What are the infallible notes of the true Church?

Mt. 28. 19. 20. 1 The truth of Doctrine which is professed, and the sincere preaching of the Word, with the due administration of the Sacraments, according to Christs Commandement.

2 The right order which is kept, with sincere and conscionable obedience to the word of God.

What

What are the things proper to the visible Church?

1 [a] The Word.

2 [b] The Sacraments.

3 [c] Censures, *Mat.* 18.15. 1 *Cor.*5.

[a] Ro.10.17. Io.5.25. 6.68.

[b] 1 Cor. 10.1,2,&c.

The word.

What is the Word?

That part of Ministery which consists in the delivery of Doctrine, it being the ordinarie instrument which God useth in begetting of faith, *Act.* 2.40. 41. 11.20. from which wee must not separate the inward meanes, the Spirit. *Es.* 59. 21. 1 *Thes.* 5. 19.20.

What are the Sacraments?

Sacraments.

The Seales of Gods promises in Christ, wherein by outward signes (commanded by God) Christ Jesus with all his graces is signified, conveyed, and sealed unto the heart of a Christian.

Ro.4.11. 1 Cor.11.23. Gal.3.27.

What is the difference between a Sacrifice and a Sacrament?

1 In a sacrifice wee offer to God: In a Sacrament he offers to us.

2 In the first, Christ was signified as given for us: in the other as given to us.

3 The Sacrifices are only Signes, the Sacraments seales also.

What things are required in a Sacrament?

1 The outward ſignes, and Sacramentall actions, concerning the ſame, as water, bread, and wine.

2 The inward thing ſignified thereby, *viz.* Thriſt Jeſus, with his ſaving graces, and ſpirituall actions concerning the ſame, as Chriſt and his merits, and the applying them in particular to us.

3 A ſimilitude between them both. As the water in Baptiſme waſheth the body, ſo doth the blood of Chriſt waſh a way the ſpotts of the ſoule.

What preparation is required in them that come to the Sacrament?

Knowlenge, Faith, and feeling, both in the Law and Goſpell.

1 In the Law he muſt be able to underſtand and believe the common corruption of all men, in the bitter roots, & poyſoned fruits of originall ſin, together, with the Curſe of eternall death due thereto, and be able to apply both the ſin and wages thereof to himſelfe.

2 In the Goſpell, in ſome meaſure he muſt underſtand the Covenant of Grace, which God in Chriſt hath made with mankind, and by faith apply the ſame to himſelfe.

How

How many Sacraments are there?

Two. 1 Baptiſme, in the place of Circumcision.

2 The Supper of the Lord, anſwering to the Paſſeover.

1 Baptiſme is the firſt Sacrament, which by the waſhing of water, repreſenteth to us, the powerfull waſhing of the bloud and Spirit of Chriſt, ſealing unto them which are within Gods Covenant, their birth in Chriſt, and entrance into Chriſtianity.

Ro. 4.1. Gen. 17. 11.12. 1 Cor 10. 1.&c. 12,13. Mt. 26.26 28.19. Baptiſme. Eph. 5.26. 1 Cor. 6.11. Heb 10.22

To whom is baptiſme effectuall?

1 The Church not only baptizeth thoſe of riper yeares, as Pagans, which are brought within the Church, and teſtifie their underſtanding in Chriſtianity; profeſſe their faith in Chriſt Jeſus, and in the pretious promiſes of remiſſion of ſins by his blood: and their earneſt deſire to be ſealed with Baptiſme, to ſtrengthen their ſoules in faith, and all this with ſincerity.

Act. 8.37.

2 But infants alſo, borne of beleeving Parents, and are within the Covenant, whereby they have a right to the Seale thereof. And this is effectually to thoſe Infants who belong to the Election of grace.

How

Baptisme of Infants.

How can Infants be capable of the grace of Baptisme?

Though they be not capable by that way the growne are, yet it followeth not, that they are not capable another way. We are to distinguish between the gift conveighed, and the manner of conveighing it: faith is not of absolute necessity to all Gods elect, but to those only, to whom he affords meanes to beleeve. It's the application of Christs righteousnes, not our apprehending it, that justifies us. God can supply the defect of faith, by his sanctifying Spirit, which can doe all things on our part instead of that which faith should doe. He that hath said of Infants *to them belongs the Kingdome* of God, knows how to settle it upon them. Though he tye us to meanes, yet he tyeth not himselfe.

How is baptizing of Children warrantable?

1 From the use of Circumcision in the Old Testament, which answereth to Baptisme, and was done on the eight day.

2 To whom the Covenant belongs, to them belongs the seale of it, which confirmes the right to them. To you and your children are the promises made saith the Apostle. And your children are holy. There's

Act. 2. 39. 1 Cor. 7. 14.

a

ederal holineſſe, or externall and viſible
leaſt, in children of beleeving parents.

The anſwer to the incapability of faith
children, is in that of the laſt queſtion.

4 The anſwer to the objection, that
ere is no rule in Scripture for Baptizing
fants, is: We read nothing in Scripture
infringe the liberty of the Church ther-
. But by conſequence we read, that ſuch
n one and all his houſhold were baptized.
The houſe of *Lydia*, of the Jaylor, *Criſpus*, Act 16. 15. 31. 18. 8.
nd *Stephanus*, were there no Infants there, 1 Cor. 1. 1. 16.
r were they left out? By this argument
he Sacrament of the Lords Supper ſhould
e denyed to women.

What is the Sacrament of the Lords Supper?

It is the ſecond Sacrament of the Goſpel, The Lords Supper.
wherein by the outward Elements of bread
nd Wine, ſanctified and exhibited by the
Miniſter, and rightly received by the Com-
municant, aſſurance is given to thoſe that
are engraffed into Chriſt of their con-
tinuance in him, & receiving nourihment
by him unto eternall life.

Why is it called the Lords Supper?

Not that he appointed it a ſupper to us,
but becauſe he (ſitting at his laſt Supper)
ordeyned

1 Cor. 11. 20. ordeyned it in ſtead of the Paſſeover, and gave charge for continuance of it, till his ſecond comming.

Are the bread and wine changed in the Sacrament, to the body and bloud of Chriſt?

1 Cor. 10. 16. They are not changed in nature, but in uſe. By the eating and drinking of it, wee have communion with our Saviour Chriſt: of whom we are as verily partakers by a lively faith, as if the bread and wine, by eating and drinking them. And thus we ſay they are changed in uſe, becauſe being ſeparate from a common uſe, they are conſecrate to ſigne and ſeale to us our ſpirituall nouriſhment and growth, by the body and bloud of Chriſt Jeſus. Therefore the bread and wine are not phyſically the true body & bloud of Chriſt, but the ſignes & tokens of them, as in Baptiſme, water is only a ſign of Chriſts blood, not his bloud.

Luke. 22. 19.

1 Cor. 10. 3, 4.

The uſe.

What are the ſpeciall ends and uſes for which it was ordained?

1 Cor 11. 24. 1 To call to minde the memory and vertue of Chriſts death.

2 To confirme our faith, to increaſe our love to God, our joy in the holy Ghoſt, peace of conſcience, hope of eternall life, and

nd other Gods graces in us.

3 To quicken our hearts to all holy du-
es, or thankefulneſſe to God, for his
ercyes in Chriſt Jeſus.

4 To keepe us in obedience to God: and
o unite us in Communion with Chriſt.

How are we to prepare our ſelves before we receive it? Preparation.

1 By due tryall of our ſoules, whether 1 Cor. 10.
re be fit partakers of ſo great a myſtery, 15. 11. 28.
nd fitting our hearts thereto.

2 By examining our knowledge in it, Rom. 4. 11.
nd our need of it. 1 Cor. 10. 3.

3 By examining our faith, and by true 2 Cor. 13. 5.
epentance, and a true love of God, Zach. Heb. 10. 22
12. 10.

4 By freeing our hearts from malice. 1 Cor. 16. 14.

5 By invocation for a bleſſing upon it.

What is to be done in the preſent action?

1 VVe muſt uſe a reverend geſture, and
ttention.

2 VVe muſt receive it with hearts ele-
ated to God.

3 VVe muſt uſe thanſgiving, offering our Ro. 12. 1.
earts and ſoules to God.

What after the action?

1 We muſt prayſe the Lord for ſo great
benefit.

2 And

2 And pray for his grace to keep us from new sins, and that we returne not to the old.

Censures. *What are Censures?*

The judgement of the Church, ratifying the threats of the Gospel for abuse of the word and Sacraments.

1 By admonition of those that sin openly.

Mt.18.15. &c. 2 By suspension of them from some exercise of Religion, as Sacraments.

3 If they amend not, to cut them off from the Church, by excommunication, and delivering them to Satan.

The last Judgment. *What is meant by the last Judgment?*

The pronouncing, and executing the irrevocable sentence of absolution, or condemnation.

Heb.9.21. 1 Partly upon every man in particular, at the houre of his death.

Act.17.31. 2 Fully and generally upon all men, at the second comming of Christ.

How are men judged at the houre of death?

Heb.9.27. 1 God at that instant, pronounceth, and the conscience apprehendeth the sentence of blessing or curling.

Luke.16.22,23,26. Eccl.11.3. 2 The soule is by the power of God and ministery of Angels, immediatly conveighed into the state of happines or misery, to remaine

maine till the reſurrection, and thence-
rth both ſoule and body for ever.

VVhat is the generall and finall Judgement?

The generall Aſſiſe of the whole World,
herein all mens lives that ever were, are
ſhalbe, being duely examined, every one
all receive according to his workes.

1 The wicked ſhalbe condemned for the Ro. 6.23.
erit of their Workes.

2 The Godly ſhalbe pronounced juſt, be-
auſe their Workes (though imperfect) doe
rove their faith (by which they lay hold
n Chriſt and his righteouſnes) to be a
ue faith, as working by love, in all parts Ja.2.18.
fobedience. Gal.5.6.

VVhat ſhalbe the eſtate of the Reprobates in Hell?

1 Everlaſting torments of body, and
nguiſh of ſoule. 2. Expulſion from the fa- Ro.2.9.
ourable preſence of God, and the glorious Mt.8.12.
llowſhip of Chriſt and his Saints. 3. Utter 13.42.
arknes in that horrible dungeon. 4. VVee- Eſa.66.
ing and gnaſhing of teeth. 6. VVith the 24.
orme that never dieth, and the fire that
ever goeth out.

VVhat ſhalbe the eſtate of the elect in Heaven?

1 Everlaſting bleſſedneſſe and glory in 1 Cor. 2.9.
ſoule

1 Cor. 13. 12. Pſ. 16. 11. Rev. 3. 21. 2 Tim. 4. 8 1 Th. 4. 17. Heb. 12. 22.

ſoule and body. 2. Freedome from all infirmities and imperfections. 3. They ſhalbe endued with perfect wiſdome and holines. 4. and poſſeſſed with all pleaſures at the right hand of God. 5. Seated in Thrones of Majeſtie. 6. Crowned with Crownes of glory. 7. Filled with the glorious preſence of God, and the Lamb Chriſt Jeſus. 8. In the company of innumerable Angels, and holy Saints.

1 Cor. 15. 24. 28.

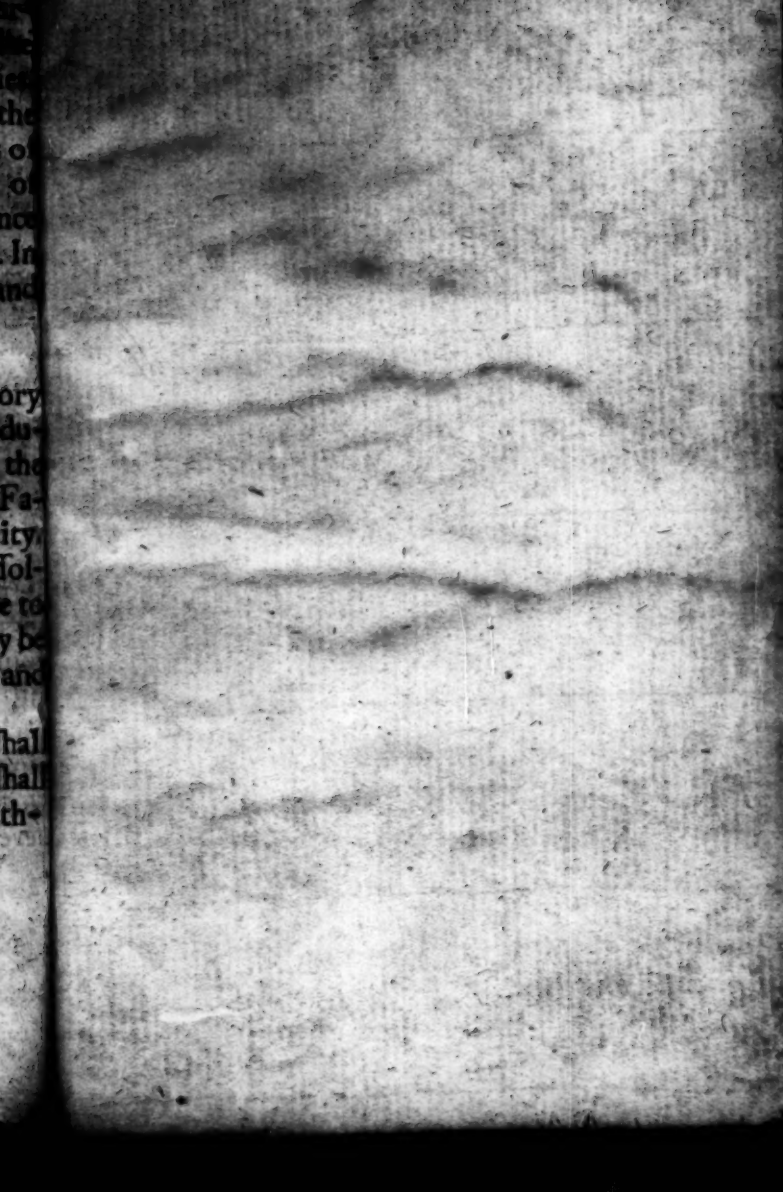
What ſhall follow?

Chriſt, ſhall deliver up that diſpenſatory kingdom (which he received for the ſubduing of his enemies, and accompliſhing the ſalvation of his Church) unto God the Father, and God ſhalbe all in all for eternity.

2 Pet. 3. 11. 14.

Seing then all theſe things muſt be diſſolved, what manner of perſons ought we to be? Let us give diligence, that we may be found of him in peace, without ſpot and blameleſſe.

Luke 12. 43. Mt. 25. 21.

Bleſſed is the man whom the Lord ſhal find prepared for his comming, for he ſhal ſay to him. VVell done good and faithfull ſervant, enter into thy Maſters Joy.

FINIS.